

THE  
ROYAL ROBE:  
OR, A  
TREATISE  
OF  
Meeknesse.  
Upon COL. 3. 12.

Wholly tending to  
PEACEABLENESSE.

By James Barker, Minister of Redbourn  
in Hertfordshire.

BEATI PACIFICI. Matth. 5. 9.

*The Meek shall inherit the earth, and shall delight  
themselves in the abundance of peace. Psal. 37. 11.*

*Tranquillus Deus, tranquillat omnia. S. Bern. super Cant.  
Serm. 23. p. 631. Col. 1.*

LONDON, Printed by E. M. for Robert Gibbs, at the  
golden-Ball in Chancery-lane. 1660



THE  
ROYAL ROBE  
OR A  
TREATISE

MUSEUM  
BRITAN  
NICVM

BY JAMES BAKER, Minister of the Treasury

in Manuscript.

LONDON, Printed by W. M. for J. B. G. in the  
Golden-Ball in St. Pauls Church-yard.

ms I claim that I am  
~~XXXXXXXXXXXXXXXXXXXX~~

To the Honorable  
**Sr HARBOTLE GRIMSTON**  
**BARONET,**  
**SPEAKER** of the House of  
**COMMONS.**

**SIR,**



Ere mine abilities as  
large as my Will,  
or could I perform  
what might chal-  
lenge the Applause of all good  
men; All this from me is a debt  
to your Merit. What obligati-  
ons of duty and thankfulness  
you have laid upon me, I eve-  
ry where find: what Acknow-

A 2 ledge-

## The Epistle Dedicatory.

ledgements I shall make, I am  
still to seek: but in the want  
of better, I humbly offer this  
*Treatise of Meeknesse*: unworthy  
(I confesse) your judgement or  
acceptance: yet doubt not you  
will give it entertainment for  
the subjects sake: for in my hear-  
ing (from his mouth by whom  
the *Commons of England* speak  
unto the King) *Meeknes* hath re-  
ceiv'd the commendation of an  
excellent subject. *Meeknes* is a-  
nother thing than it is comon-  
ly taken to be, well known to  
you, which makes you so emi-  
nent in the practice of it.

And your discreet zeal doth  
speak your courage, no lesse,  
than your *Christian* m<sup>t</sup>



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The Epistle Dedicatory.

your *Wisdom* (special qualifications in a Magistrate) which seconded with your great experience, and *Piety*; who more likely (considering the place you sustain) to do God, the King, the Church, and his Countrey better service.

Sir, I send forth this Book to you, with the same blessing that Israel sent forth his sons unto Joseph (God Almighty give thee mercy in the sight of the man) the Author and the Work do need the Patronage of a person of note and eminence, both for Goodness & Power; such an one as your self is: from whom they may receive countenance & pro-

## The Epistle Dedicatory.

rebellion. In this what I have performed, I humbly submit to your Grace's Censure, being confident you will not deny it a favorable perusal; as it I complain not of Wrong, for complaints are not pleasing where they are necessary, my project only is to commend Meekness.

This Treatise of Meekness I have entitled (The Royal Robe) not only because the Apostle proposes it as a Garment to be put on; and Symeon tells me, Clemency or Meekness is the ornament of a Prince; but also because his sacred Majesty our Sovereign Lord the King (amongst other Prince-

## The Epistle Dedictory.

Princely and Heroick vertues  
(that beautifie his Royal person)  
hath fulfill'd the Apostles rule,  
in Putting on Meeknesse, which as  
a ROYAL ROBE he wears, and  
appears conspicuous, illustri-  
ous and exemplary in it in the  
eyes of all his people. Clemency or  
Meeknesse hath in it a majesty as  
much as sweetnesse: a Clement Prince  
is an object for love and won-  
der to stand amazed at, unto  
whom all men (*tanquam ad cha-  
rissimum ac beneficium fidus certum  
indolent*.) The Orator praising  
Caesar above all commends him  
for his Clemencie, that his fortune  
had nothing greater than that  
(he had power, his nature nothing  
better



## The Epistle Dedicatorie.

better than that he had will to  
save many; and what greater  
honor can there be, than to be,  
what *Imperator Vespasian* is said to  
be (*Delicia humani Generis*) the  
Darling of the World. And  
now if the World be compos'd  
to follow their Rulers (*Regis  
ad exemplum totius compingitur or-  
bis*) and the disposition of our  
Nation do incline them to Imita-  
tion (as to follow the fashi-  
on) there is great hopes that  
Martyrs will come into fashion  
(being thus commended, by the  
Apostles Rule; the Kings Ex-  
ample; the practice of such Wor-  
shippers as your self with the whol-  
some lessons of pious Pastors)

and

## The Epistle Dedicatory.

and that such (who were as ravenous Wolves scattering the flock, and devouring one another: frightening the Shepherds (the Magistrates as well as Ministers) from their Charge, wrought upon, and won by these means,) will be converted, and become new men: will follow after Meekness, and approve themselves the Lambs of Christs flock, harmlesse, gentle, meeke, quiet and peaceable, then shall we live to see good dayes; Jerusalem in prosperity all our life long, and peace upon Israel.

And the God of heaven who hath made you honourable, and placed

## The Epistle Dedicatory:

placed you in the eye of the  
Land, a Patron of learning, a sin-  
cere friend of Religion, an en-  
courager of virtue, encrease in  
your his graces, direct you in  
your course, prosper you in  
your honorable undertakings,  
fill you full of glory and bles-  
sings, and at last bring you to  
his everlasting Kingdom, which  
is, and shall be the prayer of

Your Honours in all faith-  
ful and humble service

August 7.

1660.



James Barker.



To the truly Religious and right vertuous,  
**The Lady GRIMSTON,**

Wife to the Honourable

**ST. HARBOTLE GRIMSTON** Baronet

The Master of the **ROLLES.**



*My written Papers (a few months ago commended to your reading by your Renowned Husband) you pleased to take the pains, and to have the patience to read through: and according to your excellent understanding, and sound judgment, to give your sence, and with much ingenuity to pass your approbation of them: The same are now again (after some delay in the Presse) presented to your Ladiship in Print; In a fairer Character to return most humble thanks for that noble favour.*

*It is an addition to the worth of my poor labors, that they find the Patronage and Countenance of such Honorable and Judicious persons, and of so known and eminent Goodnesse.*

*And*

## The Epistle Dedicatory.

And truly Madam, I cannot but let you know, what satisfaction it is to me; that my Meditations were directed to a subject so suitable to the quiet temper of your Religious mind: so agreeable to the constant practice of your virtuous life, meek and peaceable.

It is your Meekness, Madam, that gives a lustre to all your other vertues and Graces; which beautifie your person, and Christian conversation, and render you an Ornament to your Sex: no plaining of the Heat, wearing of Gold; putting on of Apparel, do set forth a Lady; in that high estimation with God and good men, as her exemplary vertues do: those outward Adornings you do not use them, for you do not need them, God having abundantly stored you, out of his own Treasury of nature and Grace.

Good Madam, I know it is unpleasant to you, to read your own Commendation (though never so well deserved) yet I beseech you give me leave to acknowledge to the Glory of God, what I have observ'd to the joy of my heart: and when you shall be taken into heaven; and I shall be turned into dust, let this be written for a memorial to the world; of your Merit, and my duty.

## The Epistle Dedicatory.

In Treating of Meeknesse, I am not ignorant that (*Lupam auribus teneo*) Anger the one extreme is a hot, heady, fierce and fiery passion (like a wild beast) Meeknesse is the Mean that tames it: And so! here, through Meeknesse, I have (with some industry) beaten a plain path for the sober moderate Christian to walk in.

And now were it not to trespass too farre upon a noble patience, I could give in a Breviat of my Book: but I presume of a candid interpretation from your Ladiship, (if in a very few words) I humbly offer an Assay of what I have treated on.

May it please your Ladiship then! I have endeavoured to settle the weak and wavering mind: to quiet the wilful and unruly spirit: to set the heart in a right frame and temper both towards God, and also towards man: to suppress impatience, murmuring, fretting and repining: to shew how sufferings are to be entertain'd, and afflictions of what kind sooner undergone, with a patient and quiet mind.

I have set forth Meeknesse as a most rare virtue: and such that brings beauty, safety, dignity to them that have it: and not only fits the soul and conscience with tranquillity and lettenity: but doth fashion the countenance, carriage, language and outward



## The Epistle Dedicatory.

ward compartment to amiablenesse and Sweetnesse.  
It doth pass by indignities, puts up injuries, bears  
Reproaches, and forbears Revenge, qualifies the  
heat of passions, rectifies the disorder of Affecti-  
ons, appeases Distractions, heals Distempers, re-  
conciles differences both in judgment and practice.  
Here is propounded also a means for the stopping of  
private quarrrels a way opened to publick peace: di-  
rections given for the ordering of our Civil and  
Christian conversation: and certain Instructions  
about order and Decency in the publick duties of Re-  
ligion; setting down the nature and use of things  
indifferent, and how Christian liberty is to be re-  
gulated to peaceablenesse.

And this I shall ever reckon amongst the chief-  
est blessings of my holy Calling, to be in any mea-  
sure Instrumentall in promoting the publick peace:  
and by the Grace of God (so long as I live) next  
to the Truth of Christ, the peace of the Church,  
shall be the Center both of my studies and practice.

And seeing by the Providence of God, and by  
the great Wisdom and unwearied pains of our Ru-  
lers, we have attained to that happinesse, which of  
late years we could rather wish, than hope for: and  
seeing above hope; and beyond expectation,  
God

## The Epistle Dedicatory.

God hath appear'd for our salvation and settlement both in Church and Common-wealth; it were to be lamented that any should be found so great an enemy to their own felicity, as to call for new troubles, when the wounds of the old (though healed with a tender and skilful hand) are yet blew; or so far in love with their own misery, as to put away from them this precious mercy, and not rather with heart and both hands to entertain it, to be contented and thankful.

Most honoured Lady, God hath given you your hearts desire, to live in peace under a rightful Government. And the Affections of your most worthy husband and your self so happily meeting in the love of Truth and Peace: in the dislike of Error and Schism: your continual practice of Piety, and in the worship and service of God your chearful conformity (to the Order of the Church of England by Law established) doth let the world know the most truly Religious, and most judicious, are most conformable. Long may you both live, (to move like stars, in your own Sphere) a light and direction in every good way, to all that are below you. I'll add no more; after I have beg'd of your Ladiship to accept of this my most humble service; and of my most hearty wishes, for a happy New-year.

And I pray God, every Revolution of the year, may bring with it a Renovation of your health, honour, and outward prosperity, with an encrease of all spiritual Graces, and heavenly blessings, until you come to the exchange of time for Eternity, for the which I shall not cease to be importunate at the Throne of Grace whilst I am

Jan. 3. 1660.

BARKER.

**P**age 1. line 4. for, earthly, read earthy p. 3. in marg. for ille se-  
cundum x. isto secundum; p. 3 l. 6 for cut, r put; p. 4. in marg. be-  
fore amulidunx. sup. for n marg. for vacuantes, r. vacitantes,  
p. 11. in marg. for unde, r. vnde; p. 12. l. 1. for Author, r. Authprs, p.  
21. for h, c. hus. l. 15. blot out how, p. 24. in marg. for in uida, r.  
iacunda, for desant, r. desertit, p. 28. l. 1. for nor, r. day, p. 31. in  
marg. for abruet, r. abrupiet, p. 32. l. ult. (or fight, r. light.  
p. 38. line 5. before mra, read hu, p. 42. l. 11. for excise, r.  
emerge; p. 49. l. 16. for cause, r. case, l. 23. for their, r. there, p.  
50. l. 17. for hec, r. de; p. 53. in marg. for fine mors & fine morces; p. 54  
l. 9. for them, p. 56. p. 65. l. 1. for our, r. we; l. 4. for came, r. comes; p.  
60. in marg. for tuman nax, for madax, r. madat; p. 66. l. 10.  
for, would, r. will; p. 67. l. 2. for, confier, r. consider; p. 68 l. 10. for af-  
flicte, r. afflip; p. 72. in marg. b. for unchangeable, r. rhe, l. 13. for  
dardis, flaying, p. 84. in fo. p. onesse, r. onasse; p. 96 l. 29. for  
beast, r. brast; p. 100. l. 2. for grace, r. gracesse given with rash-  
ness; p. 112. l. 17. for game, r. gaue; p. 111. in marg. for, priora, r.  
p. 104. p. 112. l. 11. for she blessed, r. those blessed, 113. va for, ou  
for, anna, r. donna, 116. marg. so, abouans, r. ovquatos; for eix, r.  
ois; 113. l. 6. for, mamen wnt, r. mam lucenam; p. 123. l. 9. blot  
out chesp. 104 l. 20. for Go L. good; p. 127. l. 21. for, platting, r.  
plucking; p. 151. l. 2. for, polly, prest p. 161. 9. for year, 100sp. 162  
l. 1. place the comma after also; p. 173. l. 12. for, cause, r. case; p. 175.  
l. 4. for, Symfus, r. Syn fus; p. 185. l. 17. for r. quest, r. requisting; p.  
191. l. 2. fo. blith, birt. In fact Copies p. 190. l. 20. for meet, r.  
meeting; with unto him; p. 199. in mar. for En r. Ed. for, Lu, r.  
Gosp. 201. l. 12. for, Right, r. Rites; p. 204. in mar. for allor, ill; p.  
211. in marg. for domay, r. donday; p. 235. l. 4. for leuer, r. liued; p.  
238. in marg. pro ymaginibus, r. parmentibus; p. 145. in marg. for  
Radice, Radie; 1136. for, aug. r. ad; p. 133. for, perperadentim,  
r. perperawant; p. 114. for Yang, r. ang. fo. Cesarus, r. Ca-  
sar; fo. Quassissimus, r. Quassissimus; fo. hova, r. nova; fo. able, r.  
liber; p. 118. for adon, r. man; fo. dionon, r. dionon; fo. ox  
r. 99. l. 17. for, g. for, quip; p. 98 l. 12. for, thet, r. the; p. 10.  
fo. efflu, r. afflu; p. 142. l. 2. for, scity, r. scity; l. 15. style as;





THE  
ROYAL ROBE;  
OR, A  
TREATISE  
OF  
MEEKNESSE.

COL. 3. 12.

Put on — Meeknesse.

**H**ere is mention in Scri-  
pture of a first, and se-  
cond Adam; the first is  
of the earth earthly;  
the second is the Lord  
from heaven. These two are the two  
principles of mankind distinguish'd in-

1 Cor. 15.

47.

Nam ut ille  
fuit huma-  
ni generis  
princeps,  
secundum  
carnalem

B

to

## Of Meeknesse

propagatio-  
nem; sic iste  
princeps se-  
cundum spi-  
ritualem

regeneratio-

nem; ille princeps secundum esse naturae, ille secundum esse gratiae,  
Etc. Est. in 1 Cor. 15. 45. Pet. Mar. In 1 Cor. 15. 21. Sunt  
tanquam duo principia, vel duae radices generis humani. Calv.  
apud Mar. in 1 Cor. 15. 45.

Rom. 5. 19.

Videtur autem hoc loco duos homines Apostolus ab oculis ponere;  
spiritualem & animalem, quorum unus ab Adamo, alter vero a  
Christo derivatur; etenim qui sicut nostrum ut naturaliter vivit, ex  
radice Adam propagatur; quia vero spiritualiter, Christo insitus est.  
Calvin. apud Mar. in 1 Cor. 15. 45.

The Second is the Author of our  
Spiritual life, he being the root of the  
Eph. 5. 23. Elect, the head and Saviour of his bo-  
dy the Church. Now as all men de-  
rive their nature from the first A-  
dam; so also the Corruption that  
Rom. 5. 12 it hath contracted, being all co-  
1 Cor. 15. vered over with it, conceived in  
Psa. 51. 5. sinne, and borne in iniquity, fil-  
Ephes. 2. led with deprav'd affections and evil  
1. 3. concupiscence, breaking forth into

fini 1

*Or, the Royal Robe.*

3

sinfull thoughts, words and actions; altogether defiled and unclean, and this *Corruption* derived from the first *Adam*, wherewith mans nature is tainted, is called the *Old man* which must be cut off with his deeds. The new *Man* growes out of the *second Adam*; the effect of his Merit, Grace and *Sp*irit; compleat in all the parts of righteousness, and true holinesse, filled with all heavenly Gifts in believing; this *new man* must be put on.

James 1.  
14.15

Col. 3. 9.

Rom. 15.  
13.  
Col. 3. 10.

Here the Apostle instructs us in the two fundamentals of *Christianity*, *Mortification* and *Renovation*; and that his Exhortation may take the better, and make the deeper impression, he uses the *Metaphor* of putting on and off, that it may be knowne whose we are, and to whom we belong, whose *livery* we wear, and whose *Colours* we bear; if we be *Christs*, and belong to the *second Adam* we must put on the *Garbe of Christianity*, put

B 2

on



on as the Elect of God, holy and beloved,  
Bowels of Mercies, kindnesse, humble-  
nesse of mind, meeknesse, Long-suffer-  
ing.

Now of the Graces, vertues, fruits  
of the Spirit here mentioned, I have  
singled out one, a choise one, and it is  
Meeknesse, of which I am now purposed  
to speak, and to speak of it as it is here  
propounded as a Garment to be put on.

Rom. 13.

14.

Gal. 3. 17.

Eph. 4. 24.

Eph. 6. 11.

ἐν τῷ οὐν οὐν

ὁ πᾶσι αὐ-

ρετῇ ὁ αὐτὸς

ἡ ἀρετῇ,

αὐτὸς π

εὐ ἔχον αὐ-

ποταλῇ π

εὐρον αὐτῷ

ἀποδιδόν

Arist. lib. 2.

Ethic. c. 6.

ἡ τῷ αὐτῷ

πῶς αὐτῇ

ἐν αὐτῇ

idem ibid.

And indeed Meeknesse is a Garment  
meet for a Christians wear; the Apo-  
stle hath suited it for us, and here  
commends it to us, to be put on; Put  
on meeknesse. It is a Metaphor where-  
with the Apostle seemes to be much  
delighted by which he would give us  
to understand, that vertues and vices  
are habits, and Habits to the minde are  
as Apparell to the body, to be put on  
and off. And as a sordid, ragged and  
filthy Garment doth vilifie, disgrace  
and dishonour the body, so do vices  
the soules, and as a clean and comely

Garment

## Of the Royal Robe.

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Garment doth honour and beautifie the body, so do vertues beautifie and adorne the soul. And as it is unsightly and unseemly to appear in publike on an high and solempne day in a torne and filthy Garment; so in the light of the Gospel and in the day of Salvation it is dishonest and uncomely to be clothed with sin and vice. St Paul condemnes it as a practice unreasonable and absurd, that we who are dead to sin, should live any longer therein. The father could tell his son now come to perfect years, *jamque hoc aetas aliam vitam, alios mores postulat*, before the light of the Gospel, the times of that ignorance God winked at: now the time of the Gospel requires another course of life; let it suffice to have mispent the time past; for the time to come, bring forth fruits worthy of amendment of life, saith John the Baptist. Sin no more (saith Christ). Iniquity is a disparagement

Rom. 13. 12

Rom. 6. 2

Teren. in Andr.

Acts 17.  
30.

1 Pet. 4. 3.  
Mat. 3. 8.  
Luke 3. 8.  
Jo. 1. 5. 14.

## Of Meeknesse.

2 Tim. 2.

19.

Rev. 22. 11

2 Cor. 7. 1

1 Tim. 2. 1

Col. 3. 10.

Psal. 45.

43. 14.

~~ragement to Christianity~~; and therefore let every one that calleth upon the name of the Lord depart from Iniquity; let not him that is filthy be filthy still, but let him cleanse himselfe from all filthinesse of the flesh and spirit, perfecting holiness in the feare of God.

We must *strippe* our selves of the *Ragges of Old Adam*, (our sins and vices) by true and unfained repentance, and *put on* the *New Man*, which according unto God is Created in righteousness and true holinesse; *Justification* and *Sanctification*, which are *put on* by faith and love; wherewith the *Spouse of Christ* is all gloripous within; is the ground work her cloathing of *Wrought Gold* with raiment of needlework, wrought about with divers colours, are those several *vertues and graces* wherewith a *Christians conversation* is adorned, wherewith the *Spouse of Christ* is decked, set forth



## Or, the Royal Robe.

7

forth in the Canticles in the Rose and Cant. 2.1.  
Eillie, the Bevil and the Sapphire, towers  
of Jewels, chains of Gold, Borders of Cant. 1.10,  
Gold, with studs of Silver, that is, II.  
Bowels of Mercies, kindnesse, hum-  
blenesse of mind, Meeknesse, long  
suffering, which the Colossians are  
and we in them, here exhorted to put  
on.

And now, about to speake of  
**Put on Meeknesse.**

Meeknesse, is the subject I am to  
speake to.

The use we are to make of it; It  
must be put on.

First of the subject, Meeknesse.

Meeknesse is of excellent use in  
our Christian Conversation; we can  
better be without our Apparel then  
without it; for we can neither live  
Contentedly, nor die Comfortably  
more

## Of Meeknesse,

with out Meeknesse. The holy Scripture highly commends it : Christ  
 Crowns it with eternal blessednesse:  
 and God he will guide the meek in  
 judgement: and the meeke he will  
 teach his way: he will save all the  
 Meeke of the earth, he will beautifie  
 the meeke with Salvation, and there-  
 fore put on Meeknesse.

And now, about to speake of

teousnesse and true holinesse; *Insti-*  
*fication* and *Sanctification*, which are  
 put on by faith and love, wherewith  
 the Spouse of Christ is all glorious  
 within, is the ground work: her  
 cloathing of Wrought Gold with rai-  
 ment of needlework, wrought about  
 with divers colours, are those several  
 vertues and graces wherewith a *Chri-*  
*stians* conversation is adorned, where-  
 with the Spouse of Christ is decked, set  
 forth

Col. 3. 10.

Psal. 45.  
43, 14.

## Or, the Royal Robe.

09

from the prime faculty the *mind* or *understanding*, by discourse, doth worke upon the Inferiour part of the *soule*, the *will* and *affections*, informs them in the *choice*, and rectifies them in the *use* of things good and lawfull, hence comes *passion* to be ruled by *reason*, and *Reason* to be guided by *Religion*, and then is a *Christian Man* in his right temper when the *Will* and *Affections* with all external acti-

*Nil sunt  
virtutes  
nisi ordina-  
te affec-  
tiones. Bern;*

speake to.

The use we are to make of it; It must be put on.

First of the subject, *Meeknesse*.

*Meeknesse* is of excellent use in our *Christian Conversation*; we can better be without our *Apparel* then without it; for we can neither live *Contentedly*, nor die *Comfortably*  
more B 4 with-



with out Meeknesse. The holy Scripture highly commends it: Christ  
 Math. 5. 5 Crowns it with eternal blessednesse:  
 and God he will guide the meek in  
 Psal. 25. 9 judgement: and the meeke he will  
 teach his way: he will save all the  
 Psal. 76. 9 Meeke of the earth, he will beautifie  
 the meeke with Salvation; and there-  
 fore put on Meeknesse.

And now, about to speake of  
 Meeknesse, I cannot begin better than  
 to crave a taste of it in your *Atten-  
 tion*; in the words of the Apostle,  
 Jam. 1. 21. Receive with Meeknesse the ingrafted  
 word, &c. In speaking of Meeknesse,  
 I will say somewhat of the *nature*  
 of it, and somewhat of the *kinds* of  
 it.

For the *nature* of it, it is a *moral  
 vertue*; and *vertue*, to speak plainly,  
 is the right use of *reason* in the go-  
 vernment of the *affections* and *passions*  
 of the *soule*; for *knowledge* or *reason*  
 being an *act* of the *soule* resulting  
 from

from the prime faculty the *mind* or *understanding*, by discourse, doth worke upon the Inferiour part of the *soule*, the *will* and *affections*, informes them in the *choice*, and rectifies them in the *use* of things good and lawfull; hence comes *passion* to be ruled by *reason*, and *Reason* to be guided by *Religion*; and then is a *Christian Man* in his right temper when the *Will* and *Affections* with all external actions are ordered according to the enlightened rule of *Rectified Reason*.

*Affections* we cannot be without, for they are *natural*, implanted in the *soule* by the Maker of it, and the *operations* of them are not in vaine; for of great use they are in *Religion*; they *helps to devotion* and to *dutie*; they are the *wings of the soul* that carrie it up to *Heaven* in *Devotion*; and they are

*Nil sunt  
virtutes  
nisiordina-  
tie affecti-  
ones. Bern.*

*Affectiões  
utiles & a  
natura ad  
virtutem  
datae. Just.  
Lips. in  
Manuduc.  
ad Stoic.  
Philo. lib. 3  
dissert. 7.*

121. b.

*Affectus velut ubertas est naturalis, ad quam cum verus cultus accesserit, statim cedentibus vitiis, fruges virtutis oriuntur. Lact. lib. cap. 15. ad Just. Lips. in lib. 3. Manud. ad Sto. Philos. dis. 7.*

Sine iis (i.  
affectioni-  
bus) langue-  
bit omnis  
actio, &  
vix ac vir-  
gor animi  
resolvetur.  
Sen. lib. 1.  
de Ira.  
Consule Ju-  
stum Lipsi-  
um in lib.  
3. Manud.  
ad Stoicam  
Philosophi-  
am, dissert.  
7. p. 121. b.  
Non enim  
ratio om-  
nem pro-  
sus ewelle-  
re pertur-  
bationem  
animi co-  
natur, non  
neque fieri id possit neque expediat, sed proponit finem ei quendam  
qui imponit ordinem, ingeneratque virtutes morales quae non sunt  
vacuatae motuum seu affectionum animi, sed eorum moderatrices,  
& concinnantes, &c. Plutarch. de virtute Moral. cap. 10.

the Wind of the soul that carries it on in  
dutie to God, were there not affections,  
we should neither feare God, nor love  
Goodnesse, nor hate evil, nor desire hap-  
pinesse, nor rejoyce in the Lord, nor  
be zealous for his glory; yet the affec-  
tions when they are in their Elevati-  
on, and grow into excelsse, they de-  
generate into passions; and passions  
are felt and fierce; *qua data porta ru-  
unt*; upon any occasion break forth  
into distemper to the great disquiet  
and disturbance of the mind; Now  
vertue it is that does Moderate, finds  
out a meane, sets the affections in a  
right frame and temper, brings into  
the soul a sweet consent, a heavenly  
harmony, a blessed tranquillity.

The affections and passions are of  
them-



## On, the Royal Robe.

11

themselves unruly, head-strong and violent; the *Wisdom* and *Grace* which God gives to keep in and under these brutish affections, and sweetly to temper them, is *virtue*; it bounds the affections, and binds up the passions, which like nocent beasts (if they enjoy'd their own liberty) would do much harme and strangely distemper the world as well as man.

*Ita vehementes, furiosos, rabidosque motus ratio extinxit, &c. Per tot. cap. 20. lib. Plutarch. de virtute moral.*

*Unde Plutarch. Moral. in lib. de virtute morali.*

*cap. 13.*

*Bruta pars devincitur rationi, ac contemperatur, mirabili exornata obedientia, ac tranquillitate.*

The act of *virtue* then is to observe a golden mean between two extremes; and so we see in *temperance*, whereof *Meeknesse* is a species, it is *liberal* without *lavishnesse*: *Fugal* without *Covetousnesse*: *Civil* without *sullenness*: *Staid* without *stothfulness*: *affable* without *wantonnesse*: *Modest* without *affectation*: *Shamefac'd* without *ignorance*: *Zealous* with-

out

*Τὴν δὲ ἀ-  
γέρῳ τὸ  
μεῖον καὶ ἐν  
εἰσῳ, καὶ  
ἀπερίῳ  
Arist. lib. 3.  
Ethic. c. 6.*

but Rashnesse: devout, and yet not superstitious: precise, but not scrupulous: severe but not injuries: Austere, but not malicious: strict, but not Contentious; in a word, it bridles Anger, mitigateth griefe, moderateth joy, that a man is neither over-joyd at the fruition, nor over-griev'd at the want or losse of things most dear and delightfull. It sheweth, when, and how farre, and for what, we may be angry, or glad, or sorrowfull; where we must love, and what we must hate; and seasons all our Actions with that due time which is appointed for every thing under the sun. And as for Meeknesse, it is chiefly shewn in bearing and forbearing.

For he is Mecke that being provoked by injuries, doth patiently beare, and having opportunities of Revenge put into his hands, doth quietly forbear.

The Mecke (saith Beza) are the gentle,

## Or, the Royal Rabe.

13

gentle, mild, and courteous, oppos'd  
to such as are wild, fierce and savage.

He is Mecke (saith Hemingius)  
that bridles his *affections*, who is not  
easily provokt, and very ready to for-  
give an *injurie*.

He is Mecke (saith Melanchthon)  
that possesses his soul in *patience*, con-  
tents himself, and leaves *vengeance*  
unto God.

He is Mecke (saith Calvin) that  
resisteth not *evill*, but overcometh  
*evill* with good.

He is Mecke (saith Ambro. Cath.)  
who bridleth his *affections* that he is  
not *Angry*; or being *Angry*, sinneth  
not.

He is Mecke (saith Cassiodorus)  
that suffers all *wronges*, and *wronges*  
none.

He is Mecke (saith Hierom) who  
is so farre from doing hurt, that he  
thinks none.

By these descriptions which these

Authors

*Mites sunt  
qui cedunt  
improbra-  
tionibus, et  
non resis-  
tunt in ma-  
lo, sed vin-  
cunt in bo-  
no malum.  
Aug. in Ser.  
Domini in  
monte.*



Author give of the Meek, we easily understand what the nature of Meeknesse is. It is a rare *vertue*, the true Character of a Saint, the proper Garbe of Election, Sanctification, Adoption.

By it we resemble God the Father (who is the Father of Mercies, and God of all Consolation.

1 Cor. 1. 3.

By it we resemble God the Son, whose proper Attribute is to be Meek and lowly.

Mat. 11. 29

By it we resemble God the Holy Ghost the Comforter, who to shew the meek and Gentle properties of his nature, appeared in the shape of a dove.

Mat. 3. 16.

It is a Certaine signe of heavenly-mindednesse, for as the Superior part of the world, and that which is nearest the starres, hath neither Clouds nor Stormes, nor any Meteors engendered

*Pars superior mundi & ordinatior, ac propinquior sideribus, nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem: omni tumultu caret, inferiora fulminant.* Seneca lib. 3. de ira cap. 6.

## Or, the Royal Robe.

13

in it; nor is it subject to perturbation;  
 where tumultuare; all is calm & quiet  
 there: whereas thundering, lightning,  
 stormes, and tempests, are engende-  
 red in the lower parts. So the good  
 Christian whose Conversation is in  
 heaven, whose thoughts are above  
 the Clouds, and is mov'd with no-  
 thing here below is free from Mal-  
 lice, envie, revenge, hatred, disdain,  
 and is alwayes Calme, quiet, modest,  
 mild, gentle;

Meeknesse: it is placed betweene  
 two extremes;

On the one side is *Anger*, a hot  
 fierce and fiery passion.

On the other side *Lenitude*, or ra-  
 ther dulnesse and stupidity, a slow,  
 idle, dull affection.

The former of these I may com-  
 pare to fire; the Prophet hath done

ἐστὶν ὡς πῦρ  
 εἰς ὄργην  
 ὑπερβολὴν  
 καὶ ἐλαφύς  
 καὶ μεσότης  
 ἡ δὲ  
 ἀνάνημων  
 ὄντων τὸν  
 μέσον πρὸς  
 ὀλέγοντες,  
 πῶς μεσὶ-  
 τητα πρὸς  
 ὀνητα κα-  
 λῶνται. καὶ δὲ ἀνάνη ὁ ὡς ὑπερβαλλὼν ὀργὴν ἔστω. ἡ δὲ κα-  
 λὴ ὀργὴ ὡς, ὁ δὲ ἐλλείπον ἀὐτοῦ ὡς ἡ δὲ ἐλαφύς ἀὐτοῦ  
 οἷον. Arist. lib. 2. Ethic. cap. 7.

## Of Meeknesse.

μεσση i-  
στν n a p-  
m. Arist.  
Eth. l. c. 6.  
μεσση  
δ' οα μω  
μεσση m-  
εσση s. A-  
rist. lib. 4.  
Ethic. 5.

for me shall thy wrath burn like  
fire: the latter unto water, which of  
itself without an higher Principle  
of Nature is cold and chill, very hard-  
ly either moved to good, or remov'd  
from evil; thus the Meek man is set  
in the midst of evil: if he incline to  
one hand, he is in danger to be  
scorch'd with the burning fire of an-  
ger: if to the other hand, to be  
drown'd in the dead sea of dulnesse  
or senselesse stupidity; *medio tutis-  
simus*, no safety but in a *meane* be-  
tween the two, and that is Meek-  
nesse.

Thus the meek man must passe  
through fire and water: so the Psal-  
mist speaking of the injuries Gods  
people endured, sets forth how hard-  
ly they were put to it; We went (saith  
he) through fire, and through water:  
but thou broughtest us out into a weal-  
thy place. The meek man in the  
midst of mischief hath the promise  
of



of Gods presence and protection,  
Isa. 43. 2. When thou passest through  
the water, I will be with thee: and  
through the rivers, they shall not over-  
flow thee: when thou walkest through  
the fire, thou shalt not be burnt, nei-  
ther shall the flame kindle upon thee;  
and this for the Nature of Meeknesse.

Isa. 43. 2.

For the kinds of Meeknesse, There  
is a Meeknesse towards God, and a  
Meeknesse towards man.

For Meeknesse respecteth both  
God and man; it sets the soul in a  
right temper to God, and also to  
man.

Meeknesse towards God, is a willing  
and ready submission of our judge-  
ments and affections to the will and  
pleasure of God in all things, without  
trusting, murmuring or repining.

For as we must not question the  
justice of God in suffering the  
wicked to prosper:

So neither must we murmur at  
the

the goodnesse and providence of God  
 in suffering the *goodly* to be *afflicted*.  
 Why God doth suffer it to go ill  
 with the *good*, and *well* with the *bad*;  
 that the worst prosper best, and the  
 best suffer most, is a secret of divine  
*providence* which we must submit un-  
 to, not question: knowing that *wick-*  
*ed* men, the more happy they are,  
 the more *wretched* they are; for what  
 greater *Wretchedness* can there be then  
 to prosper in evil *courses*? Gods deal-  
 ing in this particular, & his dispensa-  
 tion of outward blessings is both *wise*  
 and *just*. Why God doth so or so, he is  
 not bound to give us an account, se-  
 cret he may be, unjust he cannot be.  
 Here then let us argue for the Ju-  
 stice of God: herein is not to be accused  
 of partiality, as if he lightly passed  
 by, and slightly passed over the sins of  
 some, as an *acceptor of persons* (when  
 God knows there is nothing in their  
 persons he should accept) but we must  
 let

let God alone with his own *Work*, and suffer him to take his own way; for though he permit the wicked to prosper, to proceed and go on in an uninterrupted state of outward felicity and immunity from dangers; though he seeme to order and dispose all occasions and occurrences for their advancement in this present world; and although they be not unfurnished of pretences both plausible and pleasing (as a thing Customable and Common in the world, and therefore the lesse questionable, and more excusable in the judgments of corrupt men) entertaining any means, undertaking any condition, laying hold of any advantage, sticking at nothing that may help or further their *vanities*, for mount them to the top of their desires; yet that light, and those reasons they labour to quench, and eradicate, breaks in upon them; and many times in the midst of their



confidence they are brought into  
straights; and at length those dread-  
ful curses and maledictions, which  
continually dogge them, will surely o-  
vertake them, either at their passage  
out of this life, or entrance into an-  
other (though Babylon sit as a Queen,  
and see no sorrow, yet God doth  
know her day is coming). So God  
may connive at them, he consents not  
to them; He may seeme to pave  
their way to hell with oyle and but-  
ter: suffer them to play with the  
Waffe and Harpes nest, till they be  
stung to death; they have all things  
they can desire, but as nets and snares,  
and a curse withal, as the Israelites  
had Quakers, we see their open pride,  
we see not their secret pinches. En-  
vie not therefore the prosperity of  
wicked men: fret not thy selfe be-  
cause of evil doers, but observe the  
end of the Lord.

Psal. 37. 1

Surely their condition is uncer-  
tain,

tain, they have no sure standing; God hath set them in slippery places, and their foot shall slip in due time, which should invite them to *repentance*, or a greater *fall*: and therefore that God doth suffer them, and suspend his vengeance, as it doth commend his *patience* and abundant *clemencie*; so should it silence our *murmuring*, cause us applaud his *wisdom* and *justice*, to be contented with hi dealings, and put on *meekness*.

I know how many good men have been strangely affected at Gods doings in this kind. *Job* and *David*, and *Asaph* and *Jeremiah* with others. But after a thorough search and examination of Gods waies, they rested therewith not *contented* only but *thankful*, acknowledging their errors and oversight, and admiring the justice of heaven, who sooner or later will not suffer the wicked to go unpunished. When their iniquitie

Psal. 73.  
18.  
Psal. 34.  
35.

Job. 21.7.  
Psal. 10.  
13.  
Psal. 73.3.  
&c.  
Jer. 12.1.

Gen. 15.  
16.

Rev. 14.  
15.

Psalm 37. 2

Acts 1. 7.

is full, and the harvest of their sins  
ripe, God will put in his sickle, and  
they shall soon be cut down as the  
grass, and wither as the green herb.  
And if they scape free in this life as  
seldom they do, yet in the life to  
come they shall meet with *wrath* and  
*vengeance* in full *rewards*; and there-  
fore though *stout* and *stubborn* sinners  
do think to bear up themselves a-  
gainst the *justice of heaven*, yet know  
there is placed over them an *armed*  
*revenger* who will not acquit the  
wicked of his doings, for Gods *pati-*  
*ence* and *silence* have fixed bounds;  
he will plead his own cause, will right  
his Saints, and punish the wicked af-  
ter their deservings. For the time  
when he will do it, that we must  
leave to God, it is not for us to know  
the *times* and *seasons*, which the Fa-  
ther hath kept in his own power.  
All that we know is, that there is  
*might* in Gods word, and *power* in his  
hand.



kind. He is not (as *Cacilius* in *Minutius Felix* alledges) *invalidus* and *impotens*, unable and cannot, or unjust and will not; but he both can and will make good his word upon them. For the time when, and the means how he will do it, we must leave to his ordering; we have seen *Mars* blaze by night, and perish the next morning with the *Rising Sun*. They have their *Heaven* here, till suddenly the *Oracles* of God take place, and then in a moment they tumble into the pit.

Their good is not in their hand, for a moment shall devour them with their perdition. Though they scape for a time, thinking, speaking, doing what they please, wallowing as *Swine* in the mire, and fatted as *Bulls of Bashan* for the day of slaughter, yet when the *Heavens* shall melt, and the *Mountains* be moved, what covert shall hide them from that wrath

Psal. 55.

23.  
Job. 21.

15.

Psal. 37.

9, 10.

Psal. 73.

19

2 Per. 3.

22.

Psal. 22.

12.

2 Per. 2.

12.

Luk. 23.

30.

Rev. 6. 16.

Isa. 2. 19.

Nof. 10. 8.

*Victima  
sacra Deo  
comburi-  
tur, abripit  
offam Hinc  
Aquila, ad  
pulos fert  
que inenun-  
da suos; Fa-  
tali ignicu-  
lus prada  
intercentus  
adhæsit,  
Sacrilega-  
que sacer.*

Hab. 2. 6.

Psal. 27.

14.

Psal. 31.

24.

IIa. 28. 16.

Raro ante-

cedentem

scelestum

deserunt

pede para-

cando.

Ro. 12. 19.

which they shall not be able to abide  
on roads.

No mans misery then being great-  
er then theirs whose impiety is  
most fortunate, there is greater cause  
for them to bewail their own unhap-  
piness, then others to envy or mur-  
mur at their happy estate.

There is a man for him that en-  
creaseth that which is not his; we  
read of the Eagle snatching a morsel  
from the dove, carried therewith the  
Goat that consumed her nest, and  
burnt up her young ones: means ill  
gotten will one day more torment a  
man, than ever it did enrich him; and  
a succeeding age (if not before) shall  
see them melt to nothing.

In the meantime let us take the  
Psalms advice, to tarry the Lords  
leisure, and to wait his good plea-  
sure; For they that believe, will not  
make haste. If therefore in Gods he will  
rejoyce, if wickedness go before, ven-  
geance

## On the Royal Robe.

29

venge is not far behind: it follows  
close at the heels of wickedness,  
though hand go in hand, yet shall not the  
wicked go unpunished. For God will  
visit the head of his enemies, and the  
bribe of such persons as gain out-  
sides in his wickedness.

Pro. 11.

21.

Psal. 68.

21.

I know some are too hasty, and  
would prevent God; will take upon  
them to prescribe him ways and  
means like the two sons of Zebedee,  
sure they must have from heaven:  
our Saviour reproves their rash and  
hasty Zeal, and tells them they know  
not of what spirit they are. Christ  
was their Master, and it is fit the  
Disciples should be of their Masters  
spirit. It was a prime lesson he  
would have them learn, Learn of me:  
for I am meek and lowly: it seems  
St. Paul had well condescended this lesson, and  
therefore commends it to the pra-  
ctise of his Brethren as the best orna-  
ment of their profession.

Luk. 9. 54.

Luk. 9. 55.

Mat. 23.

29.

Gal. 6. 1.

The



2 The spirit of *Christ* is a spirit of  
*meekness*; he came not to destroy mens  
 Lu. 9. 16. *lives*; but to save them. And such a  
 spirit befit becomes them who call  
 themselves by the name of *Christ*;  
 they are much to seek who think  
*Christ* will have his *cause* vindicated  
 with fire and sword. That the ene-  
 mies of *Christ* deserve no better, no  
 man doubts; but if every one should  
 have his desert, the world would  
 have an end; and therefore *Peter* must  
 Mat. 26. 52. up with his sword: *James* and *John*  
 must out with their fire: there will  
 be use of both; but they must stay  
 his leisure until he call who hath the  
 command of both.

But *others* are impatiently think the  
 time long, which measured by their  
 distempered appetites, they flie out  
 into *rebellion*, and accuse God of *slack-*  
 ness; and think they are wrong'd, if  
 they be not presently reveng'd, when  
 their betters forbear and are still un-  
 reveng'd;

we daily see it; God is pro-  
 mised every day, he suffers much, and  
 he suffers long, as a Cart is pressed w<sup>th</sup> a  
 load of sheaves; He bears the sins  
 of men, and forbears his Judgments,  
 not this day, and the next, but how  
 often he bote with the Israelites  
 forty years; with the old world one  
 hundred and twenty years; and still  
 every day, and all the day long, he  
 stretcheth forth the hand of mercy to a  
 gain-saying people. God hath ven-  
 geance in his power, but not in his will;  
 he is more impatient as man is, the  
 Jew in his Sacrifice: the sweaver in  
 his blasphemy: the unclean person in  
 his Adultery: the formalist in his  
 Hypocrisy: the Epicure in the midst  
 of his drunkenness and gluttony: and  
 Tyrants in their rage and cruelty had  
 been consumed. And yet God is  
 provoked, yet he endures it:  
 God suffers, what no man would en-  
 dure. Nay, the Son of God, Jesus Christ

Psal. 7. 11.

Amos 2.

13.

Mat. 23.

37.  
Psal. 95.

10.

Gen. 6. 3.

Isa. 65. 2.

Ro. 10. 31.

2. 1. 2. of

2. 1. 2. of

2. 1. 2. of

2. 1. 2. of

2. 1. 2. of

2. 1. 2. of

our

our Lord is not yet avenged of the  
 injuries that have been done unto him  
 the Indignities that have been call'd  
 upon him: the Blasphemies spoken  
 against his name; the Cruelties done  
 against his servants; How long Lord  
 holy and true! oh! the meekness,  
 gentleness and patience of a blessed Sa-  
 viour, to suffer a company of worms  
 and vermine upon earth to blaspheme  
 that name, whom all the host of hea-  
 ven do adore: He is judged of men:  
 but he judgeth no man: and although  
 the Father hath committed all judg-  
 ment to the Son, yet the Son sus-  
 pendeth his judgment until the ap-  
 pointed time, to which he hath re-  
 served the unjust to be punished,  
 when he shall be revealed from hea-  
 ven with his mighty angels, in fla-  
 ming fire, taking vengeance on all  
 them that know not God, and obey  
 not the Gospel of our Lord Jesus  
 Christ. And the holy Ghost is grieved



# Or, the Royal Robe.

29

every day, resisted, despised, blasphemed, his motions quenched: his inspirations smothered: his operations interrupted: yet still he waits, expects, stands at the door, and knocks: thus he doth yet, but thus he will not alwaies do: the spirit of the Lord will not alwaies strive with man: for that he is but flesh: he will withdraw, and will at last give place to that heavy indignation, which shall break forth from the presence of the Lord, and from the glory of his power. Let us do as God does, judg not before the time, he is righteous in all his waies, and the dispensations of his providence are most wise and good. Wherefore let us not judg ourselves in repining or murmuring, either at our own sufferings, or at his long-suffering those that are not his. But let every one in the fear of God, be careful to work out their own Salvation: and as for Gods sinners and theirs, let them pray for their

Eph. 4. 1. 3.  
Act. 7. 50.  
Heb. 10. 29  
Mat. 12.  
31.  
Lu. 12. 10.  
Act. 18. 6.  
1 Thes. 5.  
19.  
Rev. 3. 20.  
Gen. 6. 3.

2 Thes. 1.  
9.  
1 Cor. 4.  
5.  
Psal. 147.  
17.

Phil. 2. 12.

their conversion, and not sollicite their subversion before the appointed time.

Peter was checked for his curiosity in demanding concerning John, what shall this man do? If I will (saith Christ) that he stay till I come, what is that to thee? follow thou me. What and if it be the will of God both rares and wheat should grow up together to the harvest? What and if God willing to shew his wrath, and to make his power known, endure with much patience the vessels of wrath fitted to destruction? shall man repine at the doings of his Maker? rather in all humility let us submit ourselves to his most just and wise designments, rest contented with his proceedings, and put on meekness.

Secondly, as we must not call in Question the justice of God in suffering the wicked so prosper, so neither must we murmur at the goodness and providence of God in suffering the

# Or, the Royal Robe.

31

the godly to be afflicted.  
For affliction is the Saints lot; the  
portion of the Righteous; the Legacy  
Christ bequeathed his own Disciples:  
in the world ye shall have trouble;  
and in the whole book of God we read  
of one that sinned not; but not of a-  
ny one that suffered not.

Jo. 16. 20.  
33.

Jo. 15. 20.

Pf. 34. 19.

Act. 14. 22

1 The. 3. 3.

2 Tim. 3.

12.

2 Cor. 5.

21.

Job. 14. 1.

Eccl. 40. 1.

1 Pe. 4. 12.

*Nullus servus Christi sine tribulatione est; si quis te non ha-  
beret persecutiones, nondum coepisti esse Christianus, Aug.  
Si exceptus es passionem flagellorum, exceptus es a mu-  
ltis. Idem de pass. Hic Hieron. ad Euseb.*

And therefore reason should teach  
us to put on meekness, to suffer affliction  
with a quiet and contented mind:  
for who can think to escape that  
which hath befallen all? and not to do  
willingly, what must of necessity be  
done.

*Per quod forte praesens tibi fert: nam, pro multis re lades: &  
sane tam in abridet Basilus. Proximo: Deo plenus est  
Agellus. Amb. Clem. Alex. lib. 2. Stromat.*

And Religion teaches that it is the  
way of all Saints; no man ever came  
to



to heaven but by it: and if we be no  
worse us'd then Gods best beloved  
friends, we have no cause of com-  
plaint.

See first what they *endur'd*: and  
how they *endur'd* it.

They endured sorrows not to be  
endur'd: they had tryal of cruel  
mockings and scourgings: yea more-  
over of Bonds and imprisonments:  
they were stoned: they were sawn a-  
sunder: were tempted: were slain  
with the sword: they wandered about  
in sheep-skins, and goat-skins; being  
destitute, afflicted, tormented. Thus  
they suffered.

How suffered they this? They went away rejoicing that they were accounted worthy to suffer for the name of Christ. And the Apostle tells us of the Hebrews, that they suffered with joy the spoiling of their goods. And if we look higher, and take our direction from a clearer sight, let us look

# The Royal Robe

33

John to Jesus the author and finisher  
of our faith: no man's sufferings were  
ever like his. (while he lived upon  
earth,) though he walked humbly,  
never hurt any, pitied all,  
helped all that came unto him, yet  
he was not believed in his word, he  
was reproached in his life, hated in his  
death, grieved in his spirit, the whole  
world was set against him,  
his weakness was as great as his  
sufferings. To suffer what he suffered  
was much, but to suffer  
as he suffered was much more: many  
men make trial of their afflictions,  
and use to relieve themselves with  
complaints. But He moved as a lamb  
before the slaughter, and as a sheep is dumb  
before the shearer, so opened he not his  
mouth. There was no complaint in  
his lips, no clamour in his tongue: he  
did not cry, neither was his voice  
heard in the streets, and Saint Paul  
would have all Christian men to be

Heb. 12. 1.  
Lam. 1. 12.  
Joh. 8. 46.  
Joh. 10. 32.  
Mat. 9. 36.  
Mat. 14. 14.  
Mat. 25. 32.  
Mat. 4. 23.  
Joh. 1. 11.  
Joh. 5. 44.  
46.  
Joh. 6. 64.  
& 12. 37.  
Mat. 11. 19.  
Mar. 3. 22.  
Mat. 17. 17.  
Joh. 11. 33.  
Mar. 3. 5.  
Psal. 2. 1.  
Isa. 53. 7.

Isa. 42. 23.

D

of

Phil. 2. 5. of the same temper: for hereunto  
are we call'd (saith Saint Peter) to  
be partakers of his sufferings; for he  
suffered for us, leaving us an example  
that we should follow his steps.

1 Pet. 2.  
21. Not only to suffer what he did:  
but to suffer as he did, with the same  
quietness of mind, meekness and hu-  
mility.

Can there be a stronger induce-  
ment to meekness in the midst of affli-  
ction, then the example of Christ? The  
Author to the Hebrews adviseth to  
consider him that underwent such contra-  
diction of sinners lest, ye be wearied and  
faint in your minds. Thus whether  
we look upon the example, (our  
Saviour Christ) or the virtue exem-  
plified (meekness) both are worthy  
our imitation. Such a virtue were  
to be imitated in any person: such a  
person to be followed in any virtue.  
So then the more meek a man is, the  
more like Christ he is, & consequent-  
ly



ly the more heavenly and happy he is; and therefore put on meekness.

Our enemy the Devil knows how useful a garment our meekness is, and therefore would rob us of it.

God suffer'd him to practice upon Job; but by all the losses and crosses he brought upon him, he could not provoke him to *murmuring and impatience*. He had thought to have given his meekness the foil, by laying his hand upon his body. For he said, *put forth thine hand upon his bone, and upon his flesh, and he will curse thee by face.*

Job. 1. 12.

Job. 1. 21.

Job. 2. 5.

But as cunning as the tempter was here, he was deceived: for Job was resolv'd nor to curse God though he kill'd him: he knew the utmost extent of *Sathans* power was but his body, and if it must be so, he is willing to lay it down with meekness, in assurance to have it restor'd: and to receive it again, compleat in all the

Job. 2. 10.

Job. 13. 15

Job. 19. 25  
26, 27.

Ad ali-  
quem usum  
sanctorum  
ordinatur  
omnis  
actus  
impiorum a  
summo Deo,  
a qui pro  
sui regimi-  
nis equi-  
tate, bene  
uitur eti-  
am malis,  
ut qui suo  
arbitrio  
injuste vi-  
vunt, illius  
iudicio ju-  
ste dispo-  
nantur.

Aug. con-  
tra Faust.  
Manic. lib.  
16. cap. 21.

parts of it, Though *Job* could object his *innocency* against *Satans calumny*, he will not therefore presently *murmur* and call in question *Gods goodness*, but will attend with *patience*, the further manifestation of his good will and pleasure; and in the mean time put his mouth in the dust. Oh then when *God* threatens, let us meet him on our *knees*, and like obedient *Children* kist the rod, and give glory to the *hand* that guides it, and say with holy *Job*, *Shall we receive good from God: and shall we not receive evil also? God is the fountain of all goodness*, and if he be pleased to turn our *sweetness* into a little *bitterness*, shall we repine at the omnipotent *wisdom* of our *Maker*? *God is so good*, that he would suffer none evil to befall us, except he were so wise, as to know how to extract good out of evil, and to make the *afflictions* of his *Children* (like so many *parallel lines*) meet in the

center

center of his glory and their good: making all things work together for the good of them that are his.

Rom. 8. 28

There are divers *cases* men frame to themselves, which causes them to entertain their *sufferings* with *impatience*.

First, they are not thorowly perswaded their *afflictions* are from God, and therefore they fly out and are *unquiet*, they blame their *stars*, they rail on *fortune*, and after a brutish manner like unreasonable *creatures* they let fly at the *stone*, and never eye the *hand* that sent it (Subordinate *means*, second causes, and such *men* and *things* which God only makes *instrumental* to his *providence*) they imputing their *sufferings* to any *thing* rather than God; whereas indeed they should look beyond all things *below* unto an hand *above* that guideth all: for what can any thing *do*, or *be*, without him, who is the *first Agent*

Amos. 4. 6,  
7, 8, 9.

Amos. 3. 6.



Job. 5. 6. and original of all being? both producing and imploying *subordinate means* to his own *wise purposes*: contriving and fetching about all things, and acting them according to own will?

This not well considered, but men in their *afflictions* poring too much upon immediate *Instruments*, and second *causes*, break out into *passion* and *impatience*, fretting and fuming and meditating *revenge*: but when they consider they have to do with *God*, this silences all *complaints*, makes the *sufferer* quietly to submit, and to acknowledg the *band* of *God*, and that there is no striving with his *Maker*; when *Saint Pauls* friends understood the mind of *God* concerning his *Bonds* and *Imprisonment*, and that no fear of *danger* could divert him from his *peremptory* resolution of going to *Hierusalem*, they ceased to importune him, submitting unto the

Psa. 39. 9.

Isal. 4. 59.

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the will of the Lord, the disposer and orderer of all events. And David was silent when he was satisfied concerning his sufferings, that they were from God; he laies his hand upon his mouth, and saies no more, *But I became dumb and opened not my mouth, for it was thy doing.* A&.<sup>21.</sup> 13  
14.

Psal. 39 9

Yea, in our blessed Saviours sufferings the gates of hell, and powers of darkness, the Jews and Judas, Pilate and Caiphas, the Priests and the Soldiers, active instruments all of them, but their power was derived from God, their malice limited by God; and they did that, and no more could they do, but what the band of God and his Counsel determined before to be done: and all that was done unto him, and all that was suffered by him, he acknowledges to be Gods doing, not theirs, the sorrow wherewith the Lord afflicted him. Could we take this course in See all the Gospels, Mat. 26. 27.  
Mar. 14. 15  
Luk. 22. 23  
Joh. 18. 19  
Joh 19. 11  
Joh. 19 36  
A&.<sup>2.</sup> 23  
Lam. 1. 12

D 4

our

Rev. 3. 19.

2 Pet. 2. 9.

Psal. 119.

75.

Mat. 10.

29.

Luk. 12. 6.

7.

Psal. 119. 75.

Psal. 46. 10.

Psal. 119.

137.

Secreta esse

possunt iu-

dicia Dei,

injusta esse

non possunt.

Aug.

our private and publick calamities, to take them as from God the effects of his love, wisdom and faithfulness, without whose providence a sparrow falls not to the ground, nor a hair from our heads: that these things are done unto us in singular wisdom, and special love to our souls: so David took them; I know (saith he) O Lord, that thy Iudgments are right: and that thou in faithfulness hast afflicted me. This will quiet our hearts, and sustain our spirits in the midst of afflictions: Be still and know that I am God. When Mauritius the Emperor his wife and five sons were taken, his wife and five sons put to death before his eyes, and himself waiting for the like fatal blow, concluded thus, Righteous art thou O Lord, and right are thy Iudgments. let our thoughts quietly rest here: the cause of Gods Iudgments may be secret, and unknown to us, they can-



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not be *unjust*; how *unjust* soever the *Agents* be, by which the *just* God scourges his own, who *despightfully* do their own *wils*, whilst they *unwittingly* do Gods.

Consider not how *unjust* the *Agent* is that gives the *blow*, as how *just* God is that guides it.

And this would be our *meditation* in all *cases* to think whose *hand* strikes: whether in *Epidemical* visitations, of *famine*, *pestilence*, or the *sword*; or *personal*, as *sickness*, *poverty*, *sorrow*, *loss* or *cross*; and to conclude the *blow* is Gods, whosoever or whatsoever is us'd as the *weapon*. Yea, it comes not without *desert*, because God is *just*: nor shall be without profit, because God is *good*.

It is to be considered likewise that God who sendeth *afflictions*, ordereth them to very *good ends*, as namely, to conform *men* to the *Image of Christ*\*, who was a man of sorrows and learn'd

Consule. de  
hac re Phi-  
lip. Melan.  
locis com-  
munibus  
Theologicis  
decalami-  
tibus &  
de cruce, u-  
bi tractat  
de quatuor  
generibus  
afflictio-  
num;

Τιμορίας,  
δοκιμασί-  
αι, μαρτύ-  
ριον, λύτρον  
Non venit  
sine merita  
quia Deus  
est iustus;  
nec erit sine  
commodo,  
quia Deus  
est bonus.

Aug.

ὅτι μαρτυ-  
ρία μὴ ἐῖς  
ἀνθρώπου  
βλάβειν  
ἀλλ' ἐῖς  
Θεοῦ ἀπο-  
βλάβειν.

Basil. Homil. 21. \* Heb. 2. 10 Luk. 24. 26. Isa. 53. 3. Heb. 5. 8

Donis suis Deus flagella  
 permisset, ut nobis om-  
 ne quod nos in seculo  
 delectabit, amarefeat:  
 &c. Greg. super Ezece.  
 vide Sanctum Hierony-  
 mum Tom. 9. ep. 20.  
 Anne est aliquid tam  
 durum, &c. ut miseri-  
 cordiam exigamus?  
 Aug. in Psal. 39. ad grati-  
 am commendandam.  
 Aug. de verbis Domini.  
 Omnis divina percussio  
 purgatio in nobis vite  
 presentis est. Greg. mo-  
 ral. lib. 18. cap. 13.  
 Adversitas probatio  
 virtutis est, non indici-  
 um reprobationis. Greg.  
 in Registr.  
 1 Pet. 1. 7. Rom. 5. 3. 4.  
 Patien: a in prope-  
 ris nullus est usus  
 Greg. moral. lib. 11.  
 cap. 19. in malis que  
 quisque patitur, non in  
 bonis quibus fruatur, o-  
 pus est patientia. Aug. in Joh. 12. 4. vide Tert. de patient. cap. 10. ad  
 explorandum, deplorandum, implorandum. Alsted. System. Theol.  
 Aug. in Ps. 49. idem lib. 2. confess. opus enim est ad sui notitiam ex-  
 perimento, &c. Sen. lib. de Pro. Deus utique qui quem corripit di-  
 ligat quando corripit ad hoc corripit ut emendet. Cyp. lib. 4. ep. 4.  
 amend

amend whatsoever he finds  
amiss: making them more  
wary of their steps: and to  
have their conversation in the  
world more humble and void  
of offence: with a greater ha-  
tred and detestation of sin:  
and with a more fervent de-  
sire and care to serve and  
please God: yea, God orders  
their afflictions for the exer-  
cise of the graces he hath be-  
stow'd upon them in this life:  
and for the further encrease  
of the glory he hath prepared  
for them in the life to come.

*Deus corruptelam no-  
stram non patitur longi-  
us procedere, sed plagis  
ac verberibus emendat.  
Lact. div. Inst. lib. 3.  
c. 27 Aug. in Pl. 21. in  
Pl. 60. in se m. ad Lip-  
pium. Salvian. de pro-  
vid. Dei. Greg. lib. 11.  
moral. Quos amat e-  
mendat, scelerique impo-  
nere habenas. Bapt. Man.  
de fortuna Genzaga Ca-  
vendum est vulnus quod  
cum dolore curatur. Ad-  
versa corporis, remedia  
sunt animæ. Isidorus de  
summo bono, lib. 3. Ad  
virtutes spectat tribula-  
tionis fortiter sustinere.  
Bern. super Cant. serm.  
85. In Deo certa est  
fiducia, quando pro bo-*

*opere adversitas additur, in hoc mundo recipitur, ut pulchrior  
merces in tributione æterna servetur. Greg. in Registro. vide etiam  
Greg. mor. lib. 26. cap. 18.*

Men therefore being once perswa-  
ded of this, that all afflictions are  
from God, of his sending, and of his  
ordering, they should take up the re-  
velation of old Ely, *It is the Lord,*  
let



1 Sam. 3.  
18.

*let him do what seemeth him good; for whatsoever seemeth good to him, is good indeed, howsoever it seem to us.*

Heb. 12.  
10.

Thus God chasteneth us for our profit, (saith the Author to the Hebrews) & therefore we should accept of his corrections, not with meekness only, but with thankfulness. So David thanks God for his troubles as

Psal. 119.

71.

Psa. 94. 12.

for a special favour; *It is good for me that I have been in trouble: and pronounces such for blessed, Blessed are they whom thou chastenest.* For Gods love is the ground of all blessedness; and that may consist with affliction, insomuch that God loveth not whom he afflicteth not: So that afflictions are tokens of Gods love, markes of Adoption, testimonies of eternal happiness, and therefore we should prepare our selves patiently to endure them, *by putting on meekness.*

Heb. 12. 6.

Rev. 3. 19.

Pro. 3. 11.

12.

Heb. 12. 7.

Job. 5. 17.

Jam. 1. 12.

But there are some cases especially

wherein men are apt to *murmure*,  
first when their *troubles* are *extream*,  
very great, and many, and hard to be  
bear'd.

Secondly, When they are *tedious*  
and of long *continuance*, when a man  
can see no end of his *troubles*, find  
way to get out of them.

Or Thirdly, when they are *alone*,  
suffering what no man else, when no  
man besides themselves doth suf-

Here are hard *cases* put: yet such  
the best *Saints* of God have un-  
dergone.

This was *David's cause*; read the  
and the 88 *Psalm*, and see into  
what a sad and forlorn *condition* *Da-*  
*vid* was brought: what heavy *com-*  
*plaints* and grievous *lamentation*  
he make, that the *Arrows* of  
God did stick fast in him, that his  
hand pressed him sore, that there was  
no soundness in his *flesh*, that he was  
bowed

Psalm 38. 2.

3.

6. bowed down greatly, and went  
 11. mourning all the day long: that  
 Psal. 88. 3. there was none to comfort him; lo-  
 vers, friends, neighbours, acquaint-  
 2. tance stood a far off, that his soul was  
 full of troubles, that his life drew  
 nigh unto the grave; that the  
 wrath of God lay heavy upon him:  
 that he afflicted him with all his  
 waves.

This was *Jobs case*, for he ac-  
 Job. 6. 4. knowledgeth he wanteth words to  
 expresse his grief: for (saith he) *the*  
*Arrows of the Almighty are within me,*  
*the poyson whereof drinketh up my spi-*  
*rit; the terrors of God set themselves*  
*in array against me.* That Moneths  
 of vanity and wearisome nights were  
 Job 7. 3. appointed to him; That he could  
 not rest day nor night; But was full  
 4. of tossings too and fro; so disquiet-  
 ed he was, that he cursed the day of  
 his nativity, and wished that he  
 Job. 3. 4. 5. had been as an untimely birth: or  
 6. 7. 8. 9. 10



infants vvhich never see the light ;  
 and his distemper grevv to that  
 height that he breaks forth and  
 cries out, O that it vvould please God  
 to destroy me, that he vvould let  
 loose his hand and cut me off. Thus  
 his sufferings vv ere great, vv hich  
 vv ere the cause of much *disquiet* to  
 that good-man : his life vv as full of  
 misery, he suffered losse in his *Estate*,  
 pain in his children, pain in his body,  
 sorrow in his soul, discouragement from  
 his friends. Now to settle the mind, &  
 quiet it in the midst of these troubles,  
 when at any time they come thick  
 and threefold:

It must be considered that *God is*  
 with his children in their greatest  
 afflictions, and his presence sweet-  
 en every condition ; for where he is,  
 he is not as an idle spectator of their  
 miseries : but there is with him *help*,  
 and comfort, and light, and life.

Where he is, no evil can be fear-  
 ed,

Job. 3. 16.

Job. 6. 9.  
*O minam  
 e nostro  
 secedere  
 corpore  
 possim.*

Job. 14. 1.

Job. 1. ---.

Job. 2. 7.

Job. 7. 11.

14. 15.

Job. 16. 2.

Isa. 42. 2.  
 3.

Isa. 50. 7.

Psal. 23. 4.

Psal. 73.

25.

Isa. 40. 1. 2

Psal. 84. 11

Psal. 73.

26.

Psal. 121. 1.

Psal. 37.

16.

Pro. 15.

17. &amp; 17.

1.

1 Kin. 17.

14.

Exod. 17.

6.

Exod. 16.

4. 13. 14.

Psal. 46.

per totum.

Mat. 4. 4.

Gen. 22.

14.

Micah 7.

8, 9, 10, 11

Haggai 2.

19.

ed, no greater good desired; he raises the spirit, comforts the heart; he is a Sun to give light unto them, and a Shield to defend them; when one is brought to that extremity, that not an Angel, nor any creature can help; when friends, and means, and flesh, and heart, and life, and all do fail, he stands by and is the strength of the heart, and our portion for ever: where God is, there no true comfort can be wanting.

If means be little, he can blesse it, and make it a sufficiency.

If there be no means, he can create it, and cause a plenty.

And in greatest Exigencies God can so supply that he can make the estate of his Children as Comfortable as if they had all good things at hand. God will be seen in the Mount: mans extremity is Gods opportunity: there's no man can be brought to that desperate state whom he cannot easily

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easily and speedily Recover.

If God be with him, *David* will fear none evil, though he walk in the midst of the valley of the shadow of death, and his own people talk of stopping him. *Peter* can sleep securely; and *Paul* sing sweetly in the Prison, if God be with them. *Daniel* in the Lions den, and the three Children in the fiery Furnace, are safe through the presence of God. He proportions his Consolations to their afflictions: let not then their hearts faint, nor their faith faile, but when they sit in darkness, and see no light, let them trust in the Name of the Lord, and stay themselves upon their God, let them not flye to broken Cisterns, seeing they have the fountain at hand; and let them not long for stolln waters when they may drink their fill at the spring or well of Life. Wherefore stands God by them, but to fill them with his Grace, to support them in

E

times

Hagga. 2.

19.

Psal. 23. 4.

1 Sam. 30.

6.

Ast. 12. 6.

Acts 16.

25.

Dan. 6. 22.

Dan. 3. 25.

27.

2 Cor. 1. 5.

Pf. 94. 19.

Isa. 50. 10.

Jer. 2. 13.

Jer. 17. 13.

Psal. 36. 9.

Prov. 9. 17.

Revel. 22.

17.



times of *danger* and *difficulty*? then  
*hope* holdeth up the heart; and *faith*  
 Isa. 57. 2. assures their *hope*, that ease, and rest,  
 and peace and deliverance will come:  
 Psal. 22. 4. and who ever trusted in *God*, and was  
 5. disappointed? the consideration here  
 of made *David* to check the disqui-  
 etnesse of his *own heart*, and to put it  
 Psal. 42. 5. upon *Record* as one of his experimen-  
 11. ted *Observations*, that in all his time  
 Psal. m. 37. he never saw the *Righteous* for-  
 25. saken.

Indeed they may find much *trou-  
 ble*, feel much sadness, be brought to  
 a very *low ebb*: but *God* will bring  
 them up again: \* or if he do not,  
 hec hath *supplies*, and *supports* for  
 them.

*Affligeris  
 quidem a-  
 liquandiu;  
 sed si ad  
 eum redie-  
 ris, te ita  
 prosperabit  
 ut vehe-*

*menter gaudas & pro gaudio inrisum solvaris.* Mercerus  
 in Job. cap. 8.

\* Isa. 60. 14, 15, 16. &c. Dent. 32. 36. 2 Pet. 2. 9. Ps. 51. 8.  
 12. Psal. 126. 5, 6. Mark 2. 5. Isa. 61. 3, & 49. 19. Psal. 30. 5.  
 Isa. 55. 12. Isa. 61. 2. Mat. 5. 4. Joh. 14. 16.

Mea

Men see their sorrows and sufferings; but their Comforts and joyes men see not, which are such as the world knows not of, such as the world can not deprive them of.

Habeb  
intus qd  
gaudeat.

Aug. in Ps.

30. Beni  
latent quia  
bonum ip-  
sorum in

et. ita e<sup>o</sup>, & tam merita eorum sunt in abscondito constituta  
Aug. serm. 201.

Judg. 5. 14. 8. 1 Cor. 7. 30. Prov. 14. 10. Joh. 16. 20. Luk. 1.  
47. Gal. 6. 29. Mat. 5. 12. Psalm. 86. 4. 1. Cor. 2. 9 Joh. 16. 22.  
Ihs. 10.

God hath a bottle for their teares; in all their afflictions he is afflicted; he is about their bed; he putterh under his everlasting Armes, and upholderh them with his hand from sinking: their bodies may lye in pain, but their souls shall live at ease; and however it fare with them in their outward estate, their Soul shall be bound up in the bundle of life with the Lord their God: Nay, he will so strengthen them with his Grace, arm them with patience, endue them with Wisdome, protect them with his

Psal. 56. 8.

Psal. 69. 9.

Ro. 15. 3.

Judges 10.

16 Psal.

41. 3.

Deut. 33.

27.

Psal. 37.

17. 24.

Psal. 57. 2.

1 Sam. 25.

29.

power, and cheer them with his Spirit, that neither paines of death, nor powers of hell, shall be able to prevaile against them.

For when the *World* and the *Devil* discover their greatest malice, he reveales his greatest mercies: the comforts of his love, the joy of his presence, the light of his countenance, the blessing of his assistance, found and felt in the forgiveness of sins, in the testimony of Conscience, in the supplies of his Spirit, and assurance of Salvation, are sufficient to convince all accusations of Men or Devils; to silence all murmurings and impatience of our own hearts, to heal all distempers of mind, and to establish and settle the Soul in quietnesse and meekness.

*For the continuance of sorrow:*

To suffer much, and to suffer long, is a strong temptation, too strong for flesh



flesh to sustain; for one to live many  
*daies*, and not see one good *day*, to  
 begin ones *life* in sorrow, and to see  
 no end of it, is a sad condition; who  
 can bear it, and not be distracted?  
 it was *Dauids case*, and who of us shall  
 dwell with everlasting burnings?  
 (saith the Prophet *Isaiah*.)

*Psal. 90.*  
*10.*  
*Gen. 49. 7.*  
*Job. 5. 7.*  
*Job. 9. 25.*  
*Ita sit mi-*  
*seris mors,*  
*sine mors*  
*finis sine*  
*sine, de-*  
*fectus sine*  
*defectu,*

*quia & mors vivit, & finis semper incipit, & desicere de-*  
*fectus nescit.* Greg. Moral lib. 9. cap. 47.

*Psal. 88. 14. Psal. 40. 12. Psal. 8. 15. Psal. 77. 8, 9. Isa. 33. 14.*

Yet here's the comfort, when  
 God lengthens the day of *Affliction*,  
 he enlarges his *consolation*, and he will  
 never suffer his *faithfulness* to faile,  
 or his *Grace* to forsake those who in  
 their *sufferings* seek unto him; and  
 this is one *comfort* in greatest *tryals*,  
 that if the *affliction* lye very heavy,  
 it cannot last very long. The *Win-*  
*ter* dayes, they are the *sharpest*, but  
 they are the *shortest* dayes; the day of  
*Calamity* begins sadly. Alas! for  
 that *day* is great; none hath been like

*John 2. 5.*  
*Psal. 94. 13*  
*14.*  
*Psal. 27. 10.*  
*Psal. 37. 28.*  
*Isa. 41. 17.*  
*Heb. 13. 5.*  
*Psal. 55.*  
*22.*  
*Psal. 40. 1,*  
*2.*  
*Psal. 50. 15.*  
*Nemo po-*  
*test valde*  
*dolere &*  
*diu.*

Jer. 30. 7. it, it is the day of Jacobs trouble ;  
 Rom. 9. 28. but *abbreviatum est tempus* ; God in  
 Psal. 125. Righteousnesse will cut it short ; for  
 3. the rod of the Wicked shall not rest  
 upon the lot of the Righteous. God

doth limit the times of their suffer-  
 Psal. 39. ings, they shall be but for a little  
 42. while, a little little while, In a little

Isa. 54 8. wrath I hid my face from them: for a  
 small moment have I forsaken thee :

for God is faithfull, and will not suf-  
 Pro brevi. fer his Children to be tempted a-  
 bus lachry- bove their strength, but with the  
 mis gaudia temptation will make a way of  
 longa me- Evasion ; and after they have suf-  
 tent. Pau- fered awhile, make them perfect,  
 linus No- establish, strengthen, and settle them.  
 lan. in  
 Po'm.

1 Cor. 10. Sometimes God setteth down a  
 13. prefixed time how long the trouble

shall last ; the Jewes Captivity for se-  
 1 Pet. 5. 10. venty years : Nebuchadnezzars humili-

Jer. 25 11. liation for seven years : Josephs impri-  
 Dan. 4 25 sonment for two years ; the Tribula-  
 Gen. 41. tion  
 1.

tion of some in the Church of Smyrna for ten dayes; and when the appointed time is come, comes ease.

For if God set down a Day, hee'll keep his Word, and his time to a minute; and therefore let our sorrows be never so great or so grievous, stay Gods leasure, waite upon his will and pleasure; be not impatient; but with all meekness expect deliverance; and if the vision stay, waite for it. It was Isaiahs Resolution, Yet will I wait upon God, though he have hid his face from us. And it was Davids Consolation, That he verily believ'd to see the goodness of God in the Land of the living; for the poor shall not alwayes be forgotten; the patient abiding of the meek shall not perish for ever; but hope defer'd maketh the heart sick, this made David think and say that God had quite forgotten him, that he had cast him off for ever,

E 4

that

Rev. 2. 10.  
Psal. 118.  
18.  
Psal. 71. 20

Luk. 24 6.

7.  
Profrus  
tanquam  
egrotos  
resiciens  
medicus,  
& quolo-  
pus est hoc  
dat, &  
quando o-  
pus est  
tunc dicit.

Al g. in  
7. al. 14.  
Pla. 27. 14  
& 31. 35.  
Hab. 10.  
35. 36. 37.  
Hab. 2 3.  
Isa 8. 17.  
Psa. 2 7.

13.  
Psal. 9. 18.  
Psal. 77 2.  
9.



that he should never see good day more.

Psal 77. 10

But he acknowledges his Error, blames his Infirmitie and folly thus to *question* the *nature* and *faithfulness* of God.

μὴ κα-  
κὸν τὸ μὴ  
δυνατὸν  
θεῶν κα-  
κὸν. Laert.

For God is not forgetfull of his *promise*, nor unmindfull of the *sufferings* of his *servants*, if he delay the actual performance of his *promise* and come not in to their *help*, when and how they would have him, they must not *murmure* against God, nor accuse him of *slackenesse*, or account of what he hath *promised* after the manner of *Men*, as if it were only a *promise* (that is a verbal comfort) without any *purpose* of performance ; for what he *promiseth* he *purposeth*, and what he *purposeth* he will surely *performe*.

And therefore rest upon his word and faithfulness which will never faile. We must not Indent with  
God

God : we may not prescribe to him :  
But leave *him* to his own liberty : he  
is *free*, though we be *bound*. Let  
him take his own *time*, and go his  
own *way* ; he will not be limited : he  
knows his *time*, and his *time* is the  
best *time*.

If the *mercy* of God appear not for  
our Salvation this *day* or the *next* ,  
nor perhaps for many *dayes* to come,  
waite still, and in its time there shall be  
an accomplishment of all that is  
*promised*.

But we are *impatient* ; when we  
want any *good*, or feele any *pain*, then  
is our *time* ; but then perhaps is not  
Gods *time*: we are not yet fit for *mercy*,  
though he be ever ready to shew it  
when we are, his *mercy* will appear ;  
for *mercy* pleaseth him.

When *men* are better'd and a-  
mended by *afflictions*, their vain  
*imaginations* cast down, their rebel-  
lious *lusts* subdued, their *minds* hum-  
bled,

Psal. 123.

2.

Judith. 9.

15, 16, 17.

Ἐπερωσια

αὐτῶν τῶν

ἀποβλεπόντων

τῆς ἐπερωσίας.

σίας.

Greg.

Naz. ad-

versus

Eunom.

Psal. 6. 2.

Num. 12.

Micah 7.

18.

A<sup>cts</sup> 3. 19.  
2 Chron.  
7. 14.

2 Sam. 15.  
26.

Jam. 1. 4.

Isa. 30. 18.

Psal. 44.

17, 18, 19,

20, 21.

Tu, inquit,

avertis

faciem tu-

am a me;

sed ego

non sum a-

versus a te.

Ruffin. in

Psal. 29.

Nec ira-

tum colere

desinit

numen.

Sen. ad

Marc. cap.

13.

bled, their *compassions* towards others stirred up, their *hard hearts* softened, their *affections* weaned from the world : when they search and trye their wayes and *turn* to the Lord, he will then *return* to them ; and if he do not, let them cast themselves down before him with *David*, and say with him, If I shall find favour in the eyes of the Lord, &c. But if he thus say, I have no delight in thee ! Behold here am I ; let him do to me, as it seemeth good unto him.

*Patience* is a *grace* that pleaseth God : let it have its perfect work, and never think of leaving God, though he may seem to have left us.

God knows our frame and temper, and the metal we are made of : he knows our hard and stubborn *nature* that will never work kindly without the fire. Our hearts are like *steele* and *iron*, easie to be wrought any way, in the *fire* of *affliction*. If this be the,

v v a y



say he will work us to his purpose, let us yield our selves to be wrought upon with meekness; we must be content to endure many beates and blows until his work be done; for when that is finished, our sufferings shall have an end; or if they have not, but last as long as life lasts, Christians must be, as Christ was, obedient unto death. Phil. 2. 8.

Let us not murmur against God, though he seem to have left us and to have quite forgotten us: but let us feel our own pulses, and lay our hands upon our hearts; for doth not God deal with us, as we have dealt with him, and pay us in our own Coine? \*

Quid est quod nos queramur deo. cum Deus maioris queri de nobis omnibus possit? queratio est ut doceamus

nos non audiri a Deo, cum ipsi Deum non audiamus? & susurremur non respici a Deo terras, cum ipsi non respiciamus ad Calum; & molustum sit despici a Domino preces nostras, cum precepta ejus despiciantur a nobis? quid dignius? quid iustius? non audiri-mus, non audimur: non respeximus, non respicimur; quis ergo ex carnalibus dominus hac cum suis lege agere contentus est ut contempnat tantummodo servos suos, quia fuerit ab eis ipse contemp-tus? Salvianus de Gubern. Dei lib. 3. pag. 85. 86.

\* Hof. 4. 6. 9.

have

have not we forgotten? have not we neglected? have not we refused? have not we delayed him? what can be more *just and equal*, than that he should do by *us* as *we* have done by *him*? *we* are too apt to forget *God* and our selves, when all things go well with *us*: therefore *God* will have it go otherwise, will lay *afflictions* upon *us*, and leave *us* to struggle under the burden, then *we* begin to remember there is a *God*, and that *we* our selves are but *men*; then *we* admire no man, and despise no man: but look up to *God*, and throw down *our selves*, not *fretting or repining*, but with all *meekness* acknowledging that *God* is Righteous in all his wayes, and holy in all his works.

*Copia tribulationis, inopia consolationis, quando multifaria*

But what if a man be *alone*? What if he have *none* to bear a part with *him* in his sorrows and sufferings? none to pity *him*, to help *him*, to strengthen *him*, to comfort *him*? this is

is a heavy case. It was *our Saviours*, *quis patitur, & a nemine relevatur.*  
 for he trod the wine-press *alone*; and  
 when he was ready to be offer'd, *Aug.*  
 all his *Disciples* forsook him and *Isa. 63. 3.*  
 fled. *Mark 14.*

It was *Saint Pauls case*, for he complains that no man stood with *him*, *50.*  
 but all men forsook *him* in his forest *Math. 26.*  
 trials. *56.*  
*2 Tim. 4.*  
*16.*

It was *Dauids case*, I looked (saith he) on my right hand, and beheld, but there was *no man* that would know me; refuge failed me, *no man* cared for my soul. *Company* is a comfort *Solamen miseris socios habuisse doloris.*  
*Eccles. 4.*  
*9, 10.*  
*Gen. 2.*  
*18.*  
*in calamity*, and *two* are better than *one*: but wo to him that is *alone*; man could not be happy in *Paradise* without a companion: *God* savv it vvas not good that he should be alone (*nullius rei sine socio iucunda est possessio*) how heavy then and discomfortable must it be, in deepest sorrovvs, and greatest extremities, to have none to *pity* a mans case: all against *him*, none for *him*.



John. 4.  
32.

Vobiscum  
illic in  
carrere  
quodam-  
modo &  
nos sumus:  
separari  
dilectio-  
nem spiri-  
tus non  
finit: vos  
illic con-  
fessio, me  
affectio  
includit.  
Cyp. Eph.  
16.

Joh. 16.  
32.

Psa. 27. 10.

2 Tim. 4.  
16, 17.

Mat. 1. 23.

Isa. 7. 14.

him. Yet here let this be the *Christian* motto, Bear, forbear, for as our *Saviour* said to his *disciples*, I have meat to eat that ye know not of; so *Christians*, though they seem *alone* in their *sufferings*, have *Comforts and companions* the World knows not of. You shall leave me alone (saith Christ to his *Disciples*) yet am I not alone, because the Father is with me, so may the *afflicted Christian*: he is not alone, God is with him, Christ is with him, and he is *Emanuel* God with us. When dearest friends, nearest *Relations*, stand afar off, the Lord is at hand; so *David*, when my Father and my Mother forsake me, then the Lord will take me up. So *St. Paul*, when no man stood with him, but all men forsook him, the Lord, saith he, stood with me, and strengthened me. Christ is the Lord, and he is *Emanuel*, God with us.

If the trouble be any *difficulty*, in matter

matter of duty to be done, he puts  
his neck under the yoke, and draws  
with us, and it becomes *easy*.  
But be any danger, any crosse to be  
endured; he puts his shoulder under,  
helps to bear it, and the burden be-  
comes *light*.

Let him never *murmure* at his  
sufferings, that hath God and Christ  
to beara part with him that hath the  
blessed *Angels* assisting, supporting,  
sustaining, and as blessed *Guardians*  
preserving him from all evil; and  
beating him in their *armes*, that he  
dash not his foot against a stone; the  
Angel of the Lord encampeth round  
about them that fear him, and delive-  
reth them.

Besides, being in the *Body* every  
part partakes of the priviledge of the  
*whole*; and the *members* should have  
the same care one of another; as  
whether one *member* suffer, all the  
*members* suffer with it; for we are cal-  
led

*Da  
quod jubes,  
Domine, &  
jube quod  
vis. Aug.  
Mat. 11.  
30.  
Isa. 53. 4. 7*

*Heb. 1. 14  
Dan. 10.  
19.  
Pl. 34. 7.  
Rev. 12. 7.*

*Psal. 91.  
11, 12.*

*Psal. 34. 7.*

*Quod est  
in corpore  
nostro ani-  
ma, id est  
spiritus  
sanctus in  
corpore  
Christi qui*

*fi ecclesia Aug. Serm. 186. de temp.*

*Oculus solus videt in corpore ; sed nunquid soli sibi oculus videt ? & manui videt, & pedi videt, & ceteris membris videt, Aug. Tract. 32. in Johannem.*

*Si enim tauri cum taurum mortuum invenitur, plorant, mugiunt, & quasi quibusdam debitis humanitatis obsequijs fraterna funera prosequuntur : quid debet homo homini, quem ratio docet, & trahit affectio ? sicut ergo sanctis animabus imitationem. sic minus sanctis compassionem debemus, &c. Bern. Serm. de triplici gen. bonorum. pag. 382. col. 2. F.*

If we should suppose a body to be as high as the Heavens, that the head thereof should be where Christ our head is, and the feet where we his members are : no sooner could that head think of moving one of the toes, but instantly the thing would be done, without any impediment given by that huge distance of the one from the other, and why ? because the same soul that is in the head, as in the fountain of sense and motion, is present likewise in the lowest member of the body. *Usher Archiep. Armach. in Serm. coram Dom. Com. apud West. Feb. 18. 16. 20. in 1 Cor. 10. 17.*

led and commanded to bear one anothers burdens, there is in the body a *Sympathy* because there is a neer *Conjunction* of members in one body, and of the body with one head ; nor can the distance of place dissolve or break off that *Union* which the members have in the body, or the body with the head, for although the head be in Heaven, and the body upon Earth ; although one member be in England, and another in India, yet the whole body being mo-



ved by the influence of our  
head: animated and acted  
by one and the same spirit,  
whereby it came to pass that  
the chiefest and noblest part  
is sensible of the hurt and  
smart of the meanest and  
feeblest part. He then that  
in the body cannot com-  
plain he is alone; seeing God  
himself, and the Son of God;  
and the spirit of God; and the  
Angels of God; and the  
Churches of God: all the  
servants of God stand by  
him: and so he hath many  
eyes to see for him: many  
hands to work for him: ma-  
ny tongues to intercede for  
him: all bearing a part with  
him: enough to quiet him,  
to silence his complaints, and  
to let him know he suffers  
not alone.

*See D. E. totius orbis comunione firmamur. Aug. de unit. Ec. c. 2.*

P

*Intoto universaliquic-  
quid totius est, etiam  
partis est. Log. Max.  
Ecce spinam calcat  
pes: quid tam longe  
ab oculis quam pes?  
longe est loco, proxime  
est charitatis affectu.  
Lingua dicit, quid me  
calcas, non ipsa cal-  
cata est, calcas me  
charitas dicit. Aug.  
Tract. in 1. Jo. mag-  
num profecto habituri  
sunt testimonium quos  
in celo pater suscep-  
erit tanquam filios &  
heredes, filius asci-  
verit tanquam fratres  
& coheredes, spiritus  
sanctus adherentes  
Deo unum spiritum  
faciat esse cum eo. Est  
enim spiritus ipse in-  
dissolubile vinculum  
trinitatis per quem si-  
cut pater & filius u-  
num sunt, sic & nos u-  
num sumus in ipsis.  
Bern. mort. Pasch. ser.  
1. de tribus testimo-  
niis in celo & in ter-  
ra pag. 189. Col. 1. in*

But in another case, meekness is fore assaulted, when one suffers what no man else doth. To be in trouble when all others are quiet: to lie in pain when others live at ease, to be in want when others have what they can desire. To see wickedness exalted & innocency oppressed: oppression (saith Salomon) will make a wise man mad. But if God would have it so, there is no remedy but meekness.

Psa. 12. 8.

Job. 24. 24.

Eccl. 7. 7.

Deut. 27.

25.

Psal. 10. 8.

God deals with his Children as the Embroiderer with his cloath of gold and other rich stufes; cuts them into many peeces, laies them confusedly on an heap, until he resume them to make up his imagery. So

ἄλλος καὶ

ἄλλο π

τῶν πα-

λαιῶν ἢ τῶν

ἐκ θεοῦ

καὶ ἀνθρώπων.

Μαυθὴς καὶ

Δαβὶδ τὸ πρῶτον

ἐκ τῶν πα-

λαιῶν ἢ τῶν

ἐκ θεοῦ

καὶ ἀνθρώπων.

Μαυθὴς καὶ

Δαβὶδ τὸ πρῶτον

ἐκ τῶν πα-

λαιῶν ἢ τῶν

God first cuts in peeces his children with crosses and afflictions, but sets

them

them

them together again in excellent  
 terms, to be look'd upon as examples  
 to the world, thus he dealt with Abra-  
 ham, with Moses, and with Job; that  
 he might preserve them; and pre-  
 sent them as patterns of obedience,  
 meekness, and patience; to all succee-  
 ding ages. Now if we consier what  
 God does to particulars, we may per-  
 haps find just matter of complaint,

Gen. 12.  
 Exod. 2.  
 Job. 1.  
 Job. 2. 7, 8.

Quaritur  
 itaque,  
 cum hac  
 ita sint,  
 si totum

quid in hoc mundo est, cura & gubernaculo & judicio Dei  
 agitur; cur melior multo sit Barbarorum conditio quam nostra?  
 an inter nos quoque ipsos sors bonorum durior quam malorum:  
 an prohi jaceant, improbi convalescant? possim quidem ratio-  
 nabiliter & satis constanter dicere: nescio secretum, & consili-  
 um divinitatis ignoro, &c. Sufficiat tibi quod Deus a se a-  
 giat dispensari, cuncta testatur. Quid me interrogas, quare  
 alter major sit alter minor? alter miser alter beatus? alter  
 fortis, alter infirmus? qua causa quidem hac Deus faciat non in-  
 telligunt, sed ad plenissimam rationem abunde sufficit, quod a Deo  
 agi ista demonstro; sicut enim plus est Deus quam omnis humana  
 ratio: sic plus mihi debet esse quam ratio, quod a Deo agi cum-  
 recognosco. Nihil ergo in hac re opus est, novum aliquid  
 addi, satis sit pro universis rationibus autor Deus, Salvianus de  
 Gub. Dei lib. 3. ab initio.



Genu-  
inus ergo  
Christi  
discipulus  
non sibi  
presumit  
scrupulose  
Deo prie-  
scribendi  
quid &  
quantum  
sibi impo-  
nere, aut  
quomodo  
secum age-  
re debeat.  
Neque e-  
tiam sub

cruce constitutus, oculos curiose ad alios convertit, & cum Petro  
dicit, quid autem hic multo minus impatenter, queritatur quod  
Deus aliis breviora sibi autem graviora & difficiliora portanda  
imposuerit. Sed in bonis Dei voluntate patienter acquiescit,  
certus Deum optime omnium novisse quid ipsi ad refran-  
dum carnem lascivientem sit maxime conducibile, &c. Kemnicus.  
Mat. Evang. cap. 26. pag. 1647. col. 1.

& think there is disorder and injustice  
in the works of God, but when  
we lay them all together we shall  
find the composition excellent, and  
of singular use and benefit to us.  
And that God doth not, nor permit-  
teth any thing to be done unto the  
righteous but only for their good. And  
therefore to murmur or repine against  
God, or to question why he afflicts  
one man more than another, were in  
effect to question why he loves one  
man more than another.

But what if the cause of trouble  
be the consciousness of some known  
sin with the apprehension of Gods  
just

Just anger, when a man sees God set  
against him, and his own conscience  
against him: Gods anger and a woun-  
ded spirit who can bear?

When the spirit is overwhelmed  
with grief and fear, it drives a man  
out of his right mind, which in its  
distemper apprehends nothing but  
bitterness: the bed of ease is a tor-  
ment, where dreams do scare, and  
visions terrefie, so that the soul chu-  
seth strangling and death rather then  
life. Job. 7. 14, 15.

Job. 7. 3, 4  
Job. 7. 13,  
14, 15, 16

This trouble David felt in a great  
measure: which made him com-  
plain there was no soundness in his  
flesh: no rest in his bones: no quiet  
in his mind: no comfort in his soul:  
the sight of his sins, and sence of Gods  
anger, had so distracted him, that he  
roared for the very disquietness of  
his heart.

Psal. 38. 3

Pf. 38. 4.

Psa. 38. 8.

In this case take meekness; and  
this will bear up and bear out the spi-

Gen. 4. 13

rit, and beware by any means of saying as *Cain* said, mine iniquity is greater then can be forgiven; (*my punishment greater then I can bear.*)

Jer. 10. 19

Mic. 7. 9.

1 Joh. 1. 7

2 Cor. 12.

9.

Mat. 20.

29. 30.

1 Joh. 1. 2

Eph. 2. 4.

Jo. 3. 16.

Psa. 25. 8.

Psa. 52. 1.

Psa. 86. 5.

Ro. 11. 22

Psa. 33. 5.

Psa. 100. 5.

Psa. 145. 9.

Psa. 34. 8.

Gal. 103.

8, 9, 13.

Rom. 2. 4.

But pluck up thy heart, and say with *Jeremiah*, *This is my sorrow and I will bear it.* And with the Prophet *Micah*, *I will bear the indignation of the Lord, because I have sinned against him.*

And in this case there is no cause of too much *dejection and distemper.* For if we consider,

The excellency of the *merits* of Christ: the sufficiency of his *grace*: the wisdom of Gods *providence*: the faithfulness of his *promises*: how rich he is in *mercy*: how infinite in *love*: and that his goodness neither is nor can be exceeded by any wretchedness or sinfulness of *man*.

He is so *patient*, that he is long ere he be provoked; and when he is provoked, he is so *gracious*, that he



is ealie to be appeased: men cannot so soon fall out with their sins, though they have grievously offended: but he falls in with them, and becomes graciously reconciled.

And as a compassionate and an indulgent Father forsakes not his Child when he is sick, so neither will God leave his Children when they have sinned; He may take distast: they may be dejected (but being his) his grace and their faith shall never fail.

Isa. 57. 19.  
17, 18.  
Num. 14.  
18.  
Exod. 34.  
6, 7.  
Ez. 18. 21,  
22, 23.  
Ez. 18. 31,  
32.  
Mat. 11.  
28.  
1 Tim. 1. 15.  
Mat. 1. 21.  
Isa. 49. 15.  
Psal. 32. 7.  
Ps. 89. 30.  
Ps. 51.

Pl. 37. 24. Mat. 24. 24. Rom. 5. 20. 1 Joh. 5. 9. Jam. 2. 17. Rom. 1. 1. Mal. 3. 6. Rom. 11. 29. 1 Jph. 4. 4. Jer. 32. 40. 2 Tim. 4. 18. Deus non deserit etiamsi deserere videatur Aug. in Ps. 44. Delicta non videt vis amoris. Chrysologus Serm. 3. de filio prodigo.

By such erroneous sins they greatly offend God, incur the guilt of death, grieve the holy spirit, break off the exercise of faith, most grievously wound the conscience, now and then for a time loose the sense of grace, until upon their returning into the way by true and earnest repentance Gods Fatherly countenance shine again upon them. The judgment of the Synod of Dort. d. quinque Art. controu. in Eccles. Belg. cap. 5. de persev. Sanct. Sect. 5.

As in Peter and David 2 Sam. 12. Luk. 22. See it in Origen, and others in primitive times. Pntas hic est, non potest non esse, sed latet. Hic est, intus est viriditas in radice. Aug. in Joh. 9. Habitus non amittitur: actus intermittitur: gradus remittitur. Vide Aug. in lib. de correptione et gratia. F 4 For

Ps. 42. 5. 11

Ps. 38. 6.

Mat. 13. 4.

5. 6. 7.

Rev. 2. 4.

Ps. 51. 12.

2 Tim. 2.

19.

Rom. 11. 5.

1 Jo. 3. 9.

Heb. 6. 10.

Psa. 55. 22

2 Tim. 1.

13.

Psa. 34. 8.

Joh. 6. 47.

Mal. 3. 6.

Ps. 10. 25

27.

Heb. 13. 8.

Isa. 59. 1.

2 Tim. 2.

12.

Jo. 10.

28, 29.

Jon. 13. 1. 1 Pet. 1. 4. 5. Psa. 89. 35. Luk. 12. 32. Eph. 4. 3.

For God who is rich in mercy according to unchangeable purpose of election, doth not wholly take away his holy spirit from his, nor in their grievous slips, nor suffers them to wander so far as to fall away from the grace of adoption & state of justification, or to commit the sin unto death, or against the holy Ghost, or to be altogether forsaken of him. *Judicium.*  
*Syn. Doctr. de 5. Art. Controv. in Eccl. Belg. c. 5. de persev. Sect. 6.*

will

will not suffer his *truth* to fail ; nor  
his *spirit* to forsake the *heart*, into  
which it hath been once admitted.

When doubts are raised concern-  
ing things *promised* let them call to  
mind what they have known *perfor-*  
*med*, and let this assure them of re-  
ceiving more. It were extream weak-  
ness for men to forsake their own  
*steadfastness*, and overwhelmed with  
the *waves* of temptation and corrup-  
tion, to leave their hold of that  
which can only keep them from  
*sinking*.

2 Pet. 3.17

Let the *temptations* of *Sathan* be  
never so strong : the corruption of  
their own hearts never so great ; their  
sins never so many ; yet the *mercies* of  
God, and the *merits* of *Christ* applied  
to the contrite *spirit*, the humbled  
*soul* : the believing *heart* by the so-  
vereign and healing hand of divine  
*Grace* doth over-povvre all that can  
be opposed ; whose operations can-  
not



Mic. 7 18.

Psa. 37. 24.

Joh. 8. 21.

Joh. 11. 4.

Isa. 66. 2.

Isa. 61. 1.

Isa. 35. 3.

not either by *Satans* subtlety, or *mans* frailty be frustrated or hindred, for so long as there is *power* in God to make him *able*: and *goodness* in God vvhich vwill make him *willing* to help and ease the *afflicted* (for vvho is a God like unto him, forgiving iniquity, transgression, and sin) *fall* they may: utterly *fall away* they cannot, for the Lord upholds them vvith his hand, though some be of *tender hearts* apt to entertain troublesome *fears* and to have a hard *opinion* of themselves: yet let them not *Judge* amiss of God vvho hath *mercy* laid up for all that vvill seek it. God saith not to the humbled *sinner* as Christ said to the *Pharisees* (you shall dye in your sins) but as he said to the *sisters of Lazarus*, of *Lazarus sicknesse*, this *sickness* (this *sin*) is not unto death. Sin is the sickness of the soul, the Soul may be far spent vvith *sin* as the *body* vvith *sickness*: but though the humors be corrupted

corrupted and the *blond* distempered :  
yet if *nature* be not quite exhausted,  
and the *spirits of life* extinguished,  
the *skilfull Physitian* hath hope to  
cure the body.

In like manner the *soul Physitian*  
will bind up the broken *heart* : quiet  
the troubled *spirit* : cherish the seeds  
of *grace* : forgive the *sins* of the *soul* ;  
and restore to a sinner the joy of his  
*salvation*. If they have *faith* to be-  
lieve the promises of *God*, and *repen-*  
*tance* to bewaile their *sins* : *God* hath  
*mercy* to heal their *souls* : the *medicine*  
and means of recovery is neither *weak*  
nor *wanting* to him that can *apply* it.

If *Satan* put a *conceit* into the *head*  
of the sinner, that *God* will not be en-  
treated ; let it not get the *consent* of  
the *heart*.

To *sin* is *dangerous* ; but to cast a-  
way all *hope* of forgiveness is *despe-*  
*rate*, and therefore give not way to

*Tim.* 1. 1. *Pf.* 103. 10. 11. 12. *Kin.* 1. 1. 15 &c. *Rom.* 5. 15, 16, 17 &c.  
*1. Pet.* 1. 1. & *supra omnem modum exuperat gratia Dei delictorum*  
*magnitudinem, copiam & gravitatem.* Laur. Alex. pag. 95.

4. 5. 6.  
*Is.* 61. 2. 3.  
*Ro.* 8. 26.  
*Jo.* 4. 3. 4.  
*Mat.* 12. 20.  
*Isa.* 37. 15  
*Joh.* 14. 18  
*Isa.* 42. 3.  
*Isa.* 55. 12  
*Mat.* 9. 2.  
*Col.* 2. 13.  
*Isa.* 53. 1.  
*Isa.* 65. 18  
*Chrysost.*  
*in Gen.*  
*Hom.* 19.  
*Pf.* 51. 12.  
*Pf.* 22. 14.  
15, 17, 24.  
*1 Tim.* 4. 10  
*1 Tim.* 2. 4.  
*Jo.* 11. 25.  
*Act.* 3. 19.  
*Joel.* 2. 12  
*2 Pet.* 3. 9  
*Isa.* 55. 7  
*Lu.* 24. 49  
*Ez.* 33. 11  
*Isa.* 1. 18.  
*Isa.* 43. 25.  
*Jer.* 3. 1, 23  
13, 22.

1 Cor. 15. 56

Ro. 6. 23.

Ez. 18. 20.

Lu. 13. 3.

Ja. 1. 15.

Eph. 5. 6.

Ps. 31. 22.

Job. 33. 10

Omne pec-

catum gra-

ue est.

Greg. sup.

Ez. 11. 2.

For every

sin must

be accoun-

ted for.

Mat. 12. 36

• Plut. in

vita Demo-

sthenis.

Merito pe-

rit egrotus

qui medi-

cam non

vorat, sed

ultero qui

venientem

respuat.

Musculus.

Héb. 10. 35

Job. 13. 15

Héb. 3. 12

1 The. 5. 8.

Dan. 9. 9.

your own *corruptions*, and Satans *temptations*: if you be *weak*, yet in any case be not *wilfull*; and take heed that a sin of *infirmity*, become not a fall of *Apostacy*. It is the *Apostles* advice, cast not away your confidence, but keep your hold still: which *Job* would not forgoe, though God kill'd him. It is an evil heart, and unfaithfull, that thinks of departing from the living God. *Christians* in their *conflicts* must not do as \* *Demosthenes* did in the *battel*, cast away their *shield* (the hope of *salvation*,) for God hath not lost the *bowels* of *compassion*, if men have not lost all *sence* of *grace*. There is no *sin* so great: but is pardon'd to the *penitent*: if man have the *power* to *repent*: God hath a *will* to *forgive*, his *hand* is never *shortned*, but when mens *hearts* are *hardned*.

Think of *Manasses* *Idolatry*: *Dauids* *adultery*: *Noahs* *drunkenness*:

*Peters*



*Peter's denial, and Paul's blasphemy*,  
all these *sinned* greatly but being  
greatly *humbled* for their sins by  
prayer and true *repentance* they ob-  
tained *pardon*: they could plead no-  
thing but *mercy*; and this may any one  
plead as well as they, and therefore  
never *murmure* at God, or *repine* at  
thine own condition: but be con-  
tented, and thankfull, and *put on meek-  
ness*: Repent and be converted, and  
a time of refreshing will come.

But *nature* is a great enemy to this  
excellent *grace*, for the *nature* of some  
is peevish and tachie, and content  
in no condition; never well either full  
or fasting (as we use to say.)

Some when they have what they  
can desire, yet enlarge their desires as  
bell; and grudge if they be not sa-  
tisfied: they *murmure* under plenty,  
and whereas *necessaries* should suffice,  
they are not content with *superfluo-  
ities*. It is not enough that their cove-  
tousness

Hab. 2. 5.  
Psa. 5. 15.  
1 Tim. 6.  
7, 8.  
Nam ideo] fines tran-  
silimus,  
quia ad  
mille vi-  
tas, quas  
falsa ima-  
gine con-  
cipimus,  
solicitude  
nostra se  
extendit—  
unusquis-  
que votis  
immensa  
latifundia  
non secus  
absorbet,  
quam si al-  
vum habe-  
ret dimidii  
mundi capa-  
pacem.  
Calv. in 1  
Tim. 5. 7.

tiousness is answer'd with plenty : but  
 their *curiosity* longs after novelty ; and  
 if the multiplied *devices* of a luxu-  
 rious wanton age, do not prefer  
 themselves to their longing appetites  
 if their *diet* be not some choice deli-  
 cacy ; and their *apparel* of the costli-  
 est stuff and newest cut and fashion  
 they are sick of the *sullens*, and out of  
 charity : both with God and man, such  
*Humorists* were the *Israelites* who mur-  
 mured against God, untill he corrected  
 their corrupt *humors* by staying the  
 wealthiest of them in the wilder-  
 nesse.

Quam a-  
 limenta &  
 vestiarium  
 nominat,  
 delicias  
 & abun-  
 dantem  
 copiam ex-  
 cludit.

Calv. in 1

Tim. 5. 8.

Prodigia rerum luxuries nunquam parvo contenta paratu : &  
 questorum terra pelagique ciborum ambitiosa fames, & laute  
 gloria mense. Lucan. lib. 4. de bel. civil.

In Coccino & Tyrio, &c. cedo acum crinibus distinguen-  
 dis, & pulverem dentibus elimandis, & bisulcum aliquid  
 ferri vel aris unguibus rebastinandis : si quid ficti nitoris,  
 quid coacti ruboris, in labia aut genas urgeat, &c. Tert. lib.  
 de Penit. cap. 11. Psal. 78. 31. Num. 11. 33.

know

know not *where*, nor know not *why*,  
at discontent they are, and out of all  
patience, complain of crosses, and losses,  
and wants, of disappointments and  
pains, when they cannot tell where  
the pain holds them.

In this case take heed there be  
no some Canaanite, some Jebusite in  
the Land, some secret sin in the soul  
unrepented of, which (as a scourge in  
the side, and a thorne in the eye)  
will suffer a man to take no Rest.

Jos. 23. 13.

Moreover, some are naturally sad,  
pensive and melancholy, fall out with  
themselves, repine against God, and  
every man, they abandon all comfort,  
and repell all occasions of joy, de-  
lighting to nourish grief, and to en-  
ertain a pensive soul, they eat up  
their own hearts, and drink up their  
own spirits, this is a dangerous (I had  
almost said) a devillish humor (one  
hath said it) *Spiritus melancholicus*  
est *Spiritus Diabolicus*, the Devil loves  
to



to fish in troubled waters, and is the most discontented spirit in the World.

*Discontent* is oft desperate: *Sathan* hath a Cord, a knife, &c. *Hang: drowne: stab:* a violent hand, a virulent tongue are his *Instruments* to destroy man and blaspheme God, they are impatient of all pain: the least cross overwhelmes them; and so affects them; that they know not: they care not what they say or do, they Quarrel with God, with themselves, and with all men; a sad condition, and enemy to meekness. But all this while I have not clear'd the *Saints* of that scandal that is taken against them for their distempered behaviour in their afflictions. *Jobs* uncharitable friends in effect tell him to his face (that he rav'd and talk'd idly,) That the *Saints* have transgress'd in their fits, cannot be deni'd, they were men of like passions with us, and in their pas-  
sions

Job. 11. 2.

& 8. 2.

Job. 15. 2,

3.

Job. 35. 16

Act. 14. 15

Jam. 5. 17

*sions* sometimes mutin'd against God, and in the *weakness* of their *spirits* did shrink under the *cross*. *Fa-  
cob* for the loss of a Son will go down into the *grave* sorrowing : *Moses* speaks unadvisedly with his lips : *Fonas* frets, and is *angry* : *Elias* is weary of his *life* ; and *Job* expostulates and reasons with God, and thinks him too *severe* : and in this they were carnal (as St. *Paul* speaks) walkt as men by *sense*, and not by *faith* : but *reason* corrects *sense* : and *faith* rectifies *reason* : and when they come to their right *reason*, they acknowledge with *David*, it was their *infirmity*. It is sure the *Saints* of God have a *body* of flesh, as well as a *spiritual soul* : their *flesh* is sensible and their *souls* affectionate ; and as the one is *sensible* of the pain, so the other is *moved* with it ; indeed to be more affected than there is *cause* is *sinfull* : and it is *sinfull* not to be affected, where *cause* is given. G And

Gen. 37.

35.

Psal. 106.

33.

Jonah 4. 1

1 Kin. 19.

4.

Job. 10. 20

Job. 13. 25

26, 27.

1 Cor. 3.

1, 3, 4.

Pf. 77. 10.

Tob. 7. 21.

Jona. 3. 8.

10.

Joel 2. 12.

17.

Isa. 9. 13.

Jer. 2. 30.

Jer. 5. 3.

Jer. 6. 26.

2 Cor. 7.

11.

Let Terr.

Speak the  
discipline  
of Primi-  
tive Chri-  
stians.

Nec verè

jejunis a-

ridi, et om-

ni conti-

nentia ex-

pressi, ab

omni vita

fruge dila-

ti, in sacco

&amp; cinere

voluntantes

invidia

And if the *Saints* have been much affected under the *Cross* : they are therein not to be excus'd only but *justified* : if from a just ground for *sin committed*, and *God offended*. To apprehend *God offended*, and angry : and angry he will not be but for *sin* : and for this we find the *Saints* to have been both strangely and strongly affected, read the *Psalms* of David, the *Lamentations* of Hieremy, and see what impression the effects of Gods *anger* did make upon their *affections* ; and this *God* not only approv'd : but commanded, and *blames* them when they were not as was meet affected at his smiting them.

He layes a *Charge* on them to rend their hearts, to afflict their souls, to put on sack-cloth : to sit in ashes : to sigh and cry : to weep and mourn : and to make other deep expressions of troubled affections even to indignation and revenge (two main parts of Repentance



Repentance as Saint Paul sets it forth) for God will have them break their *spirits* : humble their *souls* : be angry with, and take revenge of themselves by the wholesome discipline of spiritual mortification.

Thus to do in dear *affection*, and true devotion unto God, unfained *contrition* for their sins : and *compassion* towards man may well consist with that *meekness* which the Apostle requieth to be put on.

But here two *extreams* must be avoided, a *mean* must be observed : and it is a blessed thing to hit it, to know both *when* to be affected and *how far*.

*Affections* of themselves are apt enough to run into *excess*, have more need of the *curb* than the *spur*, Saint Paul speaking of the *Apostles* and their *sufferings*, sayes, they were made as *gazing-stocks*, a *spectacle* to the world and to Angels and to men, such

*Calum*  
*tin li-*  
*mus, &c.*  
Tert. A-  
pol. ad-  
vers. gent.  
cap. 40. in  
fine p. 71.  
Psa 51. 17  
1 Pet. 5. 6.  
Gal. 5. 24.  
Col. 3. 5.  
Rom. 8. 13  
1 Cor. 9.  
27.  
Ne frena  
animæ per-  
mitte ca-  
leni. Stat.  
8. Theb.  
imperat  
hunc fe-  
nis, hunc  
tu compes-  
ce catena.  
Hor. ep.  
lib. 1. ep. 2.  
Pontificæ  
frena mo-  
dumque.  
Horat. Sa-  
tur. 8.  
Heb. 12. 33  
1 Cor. 9. 27.

are the *Saints* they have many eyes upon them, and therefore should have a *care* to comport themselves decently and exemplarily that no *pains or passions* discompose or disorder the decencie of their *thoughts or duties*. It may be, by their *sufferings* God intends the *instruction* of others: and it is a heavenly thing, when others as well as themselves, are better'd by their *afflictions*.

To do otherwise were to *fall short* of their duty, or to *exceed* it, they *fall short* of their duty, that being afflicted are not *humbled*: not *sensible* of Gods anger, nor *moved* with it.

This some would bear the world in hand is their *Patience*, *Meekness* and *Calmeness* of spirit: but indeed it is a *stoical negligence* and *carelessness*, a *senceless dulnesse* and *stupidity*.

When Gods hand is lifted up they will not *see*; they will not *grieve*, nor *fear*, nor be *humbled*, nor *troubled*, nor *daunted*

*dawnd* or *dejected*: there is no man but would dislike that in his *Child*, and repute *it stubbornness* rather than *meekness* and so will God, who is greatly *afflicted* when he sees *affliction* has no kindly work upon *men*.

For *men* to be *affected* and *passionate* to be moved and troubled at the effects of Gods *anger* may stand both with *Reason* and *Grace*.

To this end God hath given man a soft and flexible *nature* to take impression of every *passion*, So that when God is *angry* he will have us to pour out our supplications and complaints to lament after him, and to be very much displeased with our selves, that judging of our selves, we may not be judged of the Lord.

Psal. 143.

2.

Jer. 4. 8.

1 Cor. 11.

31.

They *exceed* their duty that in their *afflictions* are too much troubled, our *nature* urgeth downwards, and our *passions* have their self aptness and



Gen 6.5.  
& 8. 21.

Jer. 31. 15

Jon. 4. 9.

Psa. 22. 6.

proneſs to that which is *evill*, men o-  
therwiſe *unblameable*, herein are  
worthy to be *b'lam'd*; that any little  
or light *affliction* doth too much *dis-*  
*quiet* them, and makes them wou-  
drous *impatient*, yea many for a ſmall  
loſs do ſo *vex* and *fret*, that like Ra-  
*chel* they reſuſe to be *comforted*, and  
become ſo *peeviſh* that no good coun-  
ſel can *charme* them to *patience*, like  
*Jonah* they will defend their *frow-*  
*ardneſſe*, and with him will tell you  
they do well to be *angry*, but as God  
to him ſo I may ſay to them, do you  
well to be *angry* for a trifſe? what is  
this or that man? or what is any  
man? that he ſhould be ſo *tender* and  
*tachie*, there are very *few* that can be  
found better than *David*, or if than  
*David* better than *Chriſt*, I am ſure  
they cannot be, yet *David* in the per-  
ſon of *Chriſt* ſaies of himſelf ( I am a  
worm and no man ) the beſt man  
compared with God is but as a *worm*  
of the earth.

If

If then God shall *tread* upon us shall we turn against him : if he shall *set* against us : shall we *strive* against him, no! rather let us *submit* unto him, and *bumble* our selves before him, adoring his *wisdom*, and admiring the unsearchableness of his *ways* who ordereth all things if against our *wills* : yet according to *his own*.

Yet there are some that shoot their *arrows* against heaven even bitter words, fearfull execrations, heavy curses, reviling God and Man if they be cross'd in their designs, and all things answer not their *desires*, they break out into exclamations and accusations against God, and in their furious and frantick *fits* with great horror they utter such prodigious *speeches* that are inconsistent altogether with *Christianity* or *humanity*, they forget themselves to be *Christians*, to be *men*, and behave themselves as *brutes* and *devils*, ready to

Atque De-  
os atque  
astra vo-  
cat crude-  
lia mater;  
Virg. Ec-  
clog. 5.

forfake God, to revolt from Religion, full of bitter thoughts, breaking forth into such horrid expressions, which will make the heart of any moderate man to quake and tremble for to hear them in the height of their madness, raging against God and his creatures. Good men under the sense and pain of some heavy affliction, may be affected, may be moved, but affected or moved above measure they may not be, rayling, and reviling, cursing and blaspheming is the language of Hell, and that man that uses it, is no better than an incarnate Devil, a passion to be tamed, and with much caution, as a dangerous pitfall to be shunned; and begge of God an humble, and a meek spirit, and thus much for meekness as it relates to God.



The second kind of meekness which relates to man.

Of Meekness towards Man.

Meekness towards men is shewn in a kind affection, and in a sweet and gentle conversation, and is chiefly intended in this place.

And this kind of meekness, which the Apostle here commends to be put on, is a calmness of spirit, a quietness of mind, a gentle moderation in all our actions. When as the swelling of anger together with the vexations and disquietness of heart and mind are suppress'd, when as both an internal and external tranquillity is observed, with modesty of countenance, together with a sweet and amiable comportment of the whole body, whose tongue is the law of kindness, with words both few and soft

The Character of meekness towards men.

*soft; affable; and courteous: censorious of none, injurious to none, respectful of all; patient, mild, and humble: ever ready to give a reason of the hope that is in you to any one that shall move the question, & to give the best construction of every action that charity will bear. For meekness like charity hopeth all things: believeth all things: endureth all things: & is so far from doing evil, that it thinks none.*

1 Cor. 13.

7.

Rom. 13.

10.

*Meekness of all others knows how to make a vertue of necessity, and to put evil to good use. It cannot be discountenanc'd, will not be discontent, hath learn'd to pass by Indignities, to put up injuries: praies for what it cannot help: laments what it cannot mend: and patiently suffers what it abhorres to do: bearing wrongs, and forbearing revenge: receiving evil, but returning good: good for evil: for hatred, love: for blows, blessings.*

Rom. 12. 5

19.

Mar. 5. 44.

Thus God as the perfection of  
our

## The Royal Robe.

91

meekness requires at our hands  
only a free remission of all injuries  
that we forgive men their trespasses :  
also an entire affection to their  
persons, to love even our enemies.

Mat. 6. 143

To recompence to no man evil  
for evil is a fair measure of meekness,  
but to overcome evil with good is a  
very high degree of Meeknesse,  
and such as well becomes Christians,  
who are the followers of that Master  
who shed his blood for them that spilt

Mat. 5. 44.

Rom. 12.

17.

Luk. 6. 27.

28.

Rom. 12.

21.

You hear what meekness is the ver-  
y here commended : now will you  
hear what use we are to make of it,  
it must be put on.

*Put on meekness.*

Meekness is a garment or apparel  
for the soul : and as a man is seen in  
his clothes, and known by them : so  
is a Christian by meekness. This  
meekness it comes not by nature ; it  
is a grace of God, a fruit of the spirit.  
And



And a man may as well be said to be born with *clothes* on his back as with *grace* in his heart.

This and all other *graces* we have not only as the *gift* of God to us but as the *work* of God in us.

Jam. 1. 7.

1 Cor. 15. 10.

Gal. 2. 9.

Eph. 4. 7.

Rom. 12. 3. & 15.

3. & 15.

Ornatus  
nosmetip-  
sos spiri-  
tualibus  
ornamentis  
&c. hæc  
sunt vesti-  
menta qui-  
bus placere  
debemus  
Jesu

Christo cœ-

lesti sponso.

Bern. lib. de modo bene vivendi. Serm. 9. de habitu. pag. 1251.

Ita me Christus bene amet, pudere nos hujus nostre detestanda luxurie, intus & in corde nostro debebat; que indubitatum vanissime mentis nostre est Texmptior. Diatericus.

in Analog. Evang. Domini. in Domini. 1. Trin. par. 1. lect. 3.

but

It is a spiritual and heavenly *garment*, and suited to the soul.

It is a wonder to see what a great deal of *care* there is to get *apparel* for the body; and *curiosity* to fit it, that it may be *comely*; what strange attire for *fashion*. and unreasonable *charge*, are devised and worn beyond *ability*. But the best and seemliest *garment* (which is *meekness*) is not regarded.

This *Garment* the Apostle adviseth to get, and not to get it only,

but

to wear it. It is a fearful thing  
to think of the great neglect of this  
apparel. But for that of the body  
that a deal of time is taken up (as  
they say) between the comb and the  
glass. What care about the back?  
What dressing, and tricking, and  
trimming, and so many trifles go to  
the compleating of a suit; that a  
man is as easily rig'd as a woman arrai'd.  
Appelles his Prentice about to draw  
the face of Hellen, failing in his skill,  
painted her rich: much like to those  
who when they fail of vertue to  
beautifie their lives, think to be  
known by their fine clothes. A ma-  
ny suites for their backs, and never a  
grace for their hearts: surely those are

Plus gau-  
deas intus  
in anima  
de sanctis  
virtutibus  
quam foris  
in corpore  
de pretiosis  
vestibus.  
Bern. in  
lib. de mo-  
do bene vi-  
vendi.  
Serm. 9. de  
habitu.  
O adoles-  
cens cum  
non possis  
pingere pul-  
chram, pin-  
xisti divi-  
tiam. Cl  
Alex. 3.

peda. car. 10.

Non est sine macula Christi sponsa, si amat vestem pretio-  
sam. Bern. de modo bene vivendi Serm. 9. de habitu.  
Soror in Christo amabilis, divitiæ tuæ sint boni mores:  
pulchritudo tua sit bona vita. Bern. in lib. de modo bene vi-  
vendi. Serm. 9. de habitu. pag. 1251.  
Vestes enim nostræ virtutes sunt. Bern. Serm. 2. in c. p.  
Fejunii. pag. 111. col. 1. R.

best

best *clad* that have their hearts *clothed* with vertue. And therefore *put on meekness*. Not on your *tongues* only, in sweet and sugary *words*: but on your *hearts* in a quiet and meek *spirit* which before God is a thing much set by. Yea, in the whole *carriage* and *conversation* of your *lives*.

You must ever *put it on*, and never *put it off*, until the soul *put off* the body; you must sit in it, lie down in it, walk in it, and work in it.

It is a *garment* for all *times*, and for all *places*.

For all *times*, in the *time* of war, famine, sickness, in the day of trouble and hour of temptation, when storms and tempests break in upon us, it is as a *safe shelter*.

In the *time* of peace, health, plenty, in good days which no misfortune clouds, in Halcyon daies when the Sun of prosperity shines upon us; It



is as a pleasant shadow.

For all places! at home within doors in the family, it is as a precious ornament to perfume the house.

Abroad amongst neighbors, it is as an excellent vertue to season your conversation: At the Market about your business: In the fields, amidst your Cattel: In the City at your vocation: In the Assembly at your devotion: on the Tribunal, and in the Pulpit, meekness agreeth with all places. Wherefore it is the wholesome advice of a wise Father to his son. My son go on in thy business with meekness, so shalt thou be beloved of him that is approved.

Now meekness as apparel serves for divers uses.

- 1 In *Indumentum*: for clothing.
- 2 In *Munimentum*: for defence.
- 3 In *Ornamentum*: for comeliness.

4 In

## 4 In Monamentum: for distinction

Gen. 3. 7.  
 Gen. 3. 21.  
 Dicitur ve-  
 stis a ve-  
 lando, quod  
 corpus ve-  
 lat aut  
 tegat Var.

First, *Apparel* is for *cloathing* to hide our *nakedness*: and to be a comely *cover* for our more uncomely *parts*. So *meekness* serves as a *covering* to *hide and conceal* the brutish rage of our heady *passions*: and the filthiness of our disorder'd *affections*: which should they be seen in their own form, would appear so *monstrous and mishapen* that they would become odious both to God and Man.

For all *affections* and *passions* they are, as man is, conceiv'd in sin: and sin which hath blemish'd our *understanding* and defaced our purest *mind*, hath made much more deformed and ugly, *affections* and *passions* which arise from the brutish part of the soul.

Of these some are more *gentle*; *relenting* and *tractable* and *easily* drawn to the obedience of *reason*, others more

more furious sudden and unruly, hard  
to be tamed and reduced: such is An-  
ger, which leaves a man naked, and  
lays him open to shame, and drives  
the soul from her seat of judgement,  
raises such commotions and perturba-  
tions, that like a troubled sea stirred  
with a violent tempest, the very foun-  
dation is shaken, the bottome is dis-  
covered, and the Channel appears.

Vide A. it  
ine Ethic.  
Intelligen-  
tia lucem  
ira subtra-  
hit cum men-  
tem permo-  
vendo con-  
fundit.  
Greg. Mo-  
ral. lib. 5.  
Assilunt  
fluctus i-  
moque à  
gurgite

ponitur, Ovid. 3. Fast. Quippe sonant clamore viri  
hidra rudem undarum incursu gravis unda; tonitritus æ-  
ther fluctibus erigitur, cætumque equare videtur pontus, —  
et sine scissimis velis de vertice montis, despicere in valles,  
inunquæ Acheronta videtur: nam ubi demissam curvam circum-  
specti aquor suspicer, inferno summum de gurgite cætum, Stat.

The passion of Anger it deals by  
men as the Jews did by the Egyptians,  
spoils them of their jewels and ray-  
ment of Reason and Iudgment; or as  
Aaron did by the Israelites, makes  
them naked to their shame: thus An-  
ger makes a man naked and uncover-  
ed;

Exod. 3. 22

Exod. 32.

25.

Gen. 9. 21

H

ed;



Minus sui  
compos est  
ira quam  
ebrietas.

Eraf. So  
the Fa-  
thers term  
it.

Hier. ad  
Ce'antiam.

Dum iras-  
citur insa-  
nire creda-  
datur. Hi-

er. ad De-  
metri. Ira  
furor bre-  
vis est.

Horat. Ep.  
l. i. Ep. 2.

Greg. cal-  
angermens  
furore i-  
bria. Greg.

super Ez.  
Mavrou-

Da πικρὸν ὄντοτα ὀργισμένα. Menander Iratum ab insano  
tantum tempore distare puta. Cal. m.

Ora tumet ira, nigrescunt sanguine vena, lumina Gor-  
goneo savius angue micant. Ovid. lib. 3. d. art. Am.

Qualia poetæ infernalibus monstra finxere succincta serpen-  
tibus & igne & flatu, &c. perlege cap. 33. Senecæ in lib.  
2. de ira, ubi elegantissima descriptio irati. Gen. 9. 23.

affections

ed, like Noah in his Tent; for Anger  
is the drunkenness of the soul, - it is  
a short madness by which a man is  
carried away from himself with heat  
and choler unto such unhandsome and  
unmanly behaviour, that he becomes  
a ruful spectacle, besides the deformi-  
ty that lurks within; hence it is  
that in the whole nature of things  
there is not a more prodigious Mon-  
ster than an angry man. But Reason  
and Religion like the two sonnes of  
Noah, Sem and Iaphet, take that gar-  
ment of Meekness to cover him. By  
the help of Reason a man may do  
much, but by the help of Grace and  
Religion a man may do much more in  
order to the quieting and settling the

affections, which when they are unruly must not be ruin'd, but rectified.

Affections and passions were in the first Adam in the time of his innocency without preturbation; and in the second Adam in the time of his incarnation without sin: yea God himself is said to be (*εὐσπόμενος*) Angry, and to hate not really but Analogically; for in him is no motion or commotion; neither passion or perturbation, he hath said it of himself, and well he might without tax of pride or injustice *ego Deus & non mutar.*

Christ also took upon him, our passions with our nature, he was not a stupid stoick but (as Saint James said of Elias) he was of like passions and affections with us: and the author to the Hebrews tells us he

Kemalitus  
Harm. Evang. c. 49.  
p. 640 col. 2  
Luke 13.  
27.  
Psal. 5. 5.  
Deut 9. 28  
Exod. 32.  
10. 11  
Num. 11. 1  
& 16. 22.

James 5.  
17.

Heb. 2. 17  
Heb. 4. 15.  
Heb. 5. 3.  
In humana

*Christi natura duo consideranda sunt, essentia carnis & affectus, ut ait Apostolus docet non carnem modo hominis ipsum induisse sed affectus quoque omnes qui sunt hominum proprii. Calv. Expos. in Heb. cap. 3. ver. 17.*

had a fellow-feeling of our *infirmities*.

Mat. 23.

23.

Mark. 3. 5.

There was an *Antipathy* between our sins and him; he did loath them, and was sorry for them, and angry at them.

Gal 5. 17.

Rom. 8. 7.

But there was a *Sympathy* between his *passions* and ours which in him were *punishments*, not *sins*: in us they are both, for the transgression of *Adam* so disorder'd the whole frame of *nature*, that to this day there is a *Schism* in the soul, the *inferiour faculties* rebelling against the *superiour*, and *passion* fighting against *Reason*: for naturally in man since the fall there is ( *ἡ ἀντιπαρὰ καρδίᾳ* ) a *foolish wilfull heart* that will not be advis'd, so over-mastred with *passion* that it will not yeeld to enlightned *Reason*.

How shall this *difference* be composed, and this *rebellion* of the *passions* quieted, the *Stoicks* prescribe a *Remedy*.



dy worse than the *disease*, ( to destroy them ) but Saint *Hierom* likes not this way ( which were, saith he, *hominem de homine tollere*, to unman a Man, seeing the *passions* are inseparably united to our human *nature*, which when it is out of order must be rectified not destroy'd.

As therefore in a popular *Tumult* and *insurrection*, some grave wise man interposes himself, who with the reverence of his person, sweetness of language, and prudent and discreet behaviour doth overawe and persuade them. So *Jesus Christ* the great *Mediator* of peace between God and Man, he so moderates the *passions* that he makes *peace* in man, he subdues the *will* of the *flesh* to the Law of the *spirit*, makes passion yield to reason, cuts the nailes, and hair of the *bondwoman*, reconciles Sarah and Hagar, and makes them quietly inhabit under one Roof. Thus *Christ*

*Tum pietate gravem  
meritis se  
forte virum  
quem conspexere  
sileant arre-  
ctisq; auri-  
bus astant:  
ille regit  
dictis ani-  
mas & p-  
etora mul-  
cet. Virg.  
Æneid. 1.  
Turbatum  
celum tem-  
pestatesque  
serenat. I-  
dem. ibid.  
Rom. 7. 25.  
Deut. 28.*

*Iesus* hath shew'd us a way to cure our *passions* not to kill them; to qualifie their *heat*, to rectifie their *disorder*, to heal their *distemper*, gently to lead them, and sweetly to incline them to their proper *objects*: not to take them away, *ne sint*, that they be not at all: for that cannot be without the destruction of the whole man, so long as the soul dwels in the body, there will be *passions* in the soul (whatsoever the *stoicks* say to the contrary: but so to compose them, *ne obsint*, that they hurt not.

Humphrey  
Sydam in  
his Sermon  
called the  
waters of  
Marah and  
Meribah in  
Rom. 12.1.

A *Christian* must deal with his *passions* as the *Apothecary* doth with *poysons*, who to make his *confections* more palatesome, and yet more operative, qualifies the malignity of *simples* by preparing them; making *poysons* not only medicinable, but delightfull, and so both cures and pleases.

The *passions* thus handled by the discreet

discreet *Christian*, they are wholly conceal'd, and nothing of them appears but so seemly clad in the habit of *Meekness* that they loose their *venome* and *malignity*; and are a help no hinderance to the soul in the *operations* of it.

*Meekness* is a *Garment* that well suits a *Christian* man, but in some *Cases*, upon some *occasions* at some *times*, with some *persons* (*Anger*) is very seasonable and seemly, we may be *angry*, but we must not *sin*: for there is an *anger* without *sin*; and if you will be *angry* and *sin* not, be *angry* at *sin*. When you see Gods *Name* dishonoured, his *service* neglected, his *day* prophaned, his good *spirit* despited, here is a fair occasion for the exercise of *anger*: the least disgrace in our own *persons*; or damage in our own *estates* toucheth us near, and for these men will storm, and fret and vex themselves, and no gentle per-

Eph. 4 26



Discamus  
 exemplo  
 Christi no-  
 stras inju-  
 rias mig-  
 nanimiter  
 sustinere,  
 Dei autem  
 injurias,  
 nec usque  
 ad auditum  
 sufferre. &c.  
 Chrysost.  
 super illud.  
 Mat. 5. qui  
 dixerit,  
 &c.  
 In propriis  
 injuriis pa-  
 tientem ef-  
 se laudabi-  
 le est, inju-  
 rias autem  
 Dei dissi-  
 mulare im-  
 pium est.  
 Chrysost.  
 in Jo. 8.  
 hom 54.  
 Vide Basil.  
 mag. orat  
 de ira.  
 Hic enim  
 non est men-

swasions can move them to meekness;  
 and shall we be so tender and sensible  
 of that which *concerns our selves*, and  
 so careless and senselesse of that which  
*concerns God*, ill do we deserve to have  
 so good, and so gracious a God, who  
 giveth us all things that pertain to  
 life and godliness, when we are so  
 cold in his cause, whereas indeed there  
 can be no surer sign of an upright  
 heart, then to be more sensible of the  
*indignities* offer'd to God then of our  
*own dangers*; for certainly no inge-  
 nious disposition can be so tender of  
 his own *disgrace*, as the true Christi-  
 an is of the *dishonour* of God.

If our *affections* were right and  
 kindly that which *displeases* God  
 should also *displease us*, and all excess  
 in our *affections* should run this way,  
 we may be *passionate* for God, and a-  
 gainst sin, but we must beware we  
 pretend not *indignation* against sinne  
 when we intend *satisfaction* of a self  
 humour,

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humour. It is good to be zealous in a good thing alwaies, but all zeal is not good: we must not take that for a spiritual *temper* which is but a natural distemper. For some are zealous out of envy (this was *Cains* zeal :) some out of choler, (this was *Jonas* zeal :) some out of Hypocrisie, (this was *Je-hu's* zeal :) Some out of ignorance, (this was the *Jewes* zeal :) but some for the glory of God, (this is a true *Christian* godly zeal :) true zeal cannot stand by, and be silent when it sees God dishonoured; and the soul endangered. *Moses* was the meekest man alive, yet will not *Moses* sit still, and say nothing, when he sees the Congregation corrupted; the peace of *Israel* disturbed, the magistracie and the priesthood questioned, if men will be factious, sacrilegious and unruly, it is then time for *Moses* to shew himself to be *Moses*, (Gods minister and their magistrate). And a greater prophet then *Moses*

dare me, sed  
vitis tuo  
satisfacere.  
Hieron ad  
Rusticum  
Monachum  
Gal. 4. 18.  
Quidam  
non fervent  
charitatis  
Spiritus sed  
studio va-  
nitate. Ber.  
Serm. de  
Nativ. Jo.  
Bapt. pag.  
216. col. 2.  
L.  
Jude 11.  
1 John 3.  
12.  
Jonas 4. 1.  
2 Kings 10  
16.  
Rom. 10. 2.  
Acts 12. 3.  
John 2. 17.  
Titus 2. 14  
Rev. 3. 19.  
Num. 12. 3.  
Num. 16.

Mat. 27. 14

Jo. 2. 15, 16

Jo. 1. 29, 36

Virtus si-  
quidem di-  
cretionisabsq; cha-  
ritatis f.r-  
vore jacet,& fervor  
vehemensabsq; dis-  
cretionis  
temperamen-to præcipi-  
tat, id uque  
laudabiliscui neutrum  
deest qua-  
rentis &fervor dis-  
cretionem eriga,& discretio fervorem regat. Bern. super Cant.  
Ser. 23. p. 628. est ergo discretio non tam virtus quam moderatrix  
& auriga vi tuum ordinatoriq; affectuum, & morum doctrina.

Bern. super Cant. Sermon. 49. pag. 713. D.

Moses yet no less meek ( Jesus Christ the righteous ) who had not a word to say for himselfe : yet in his fathers cause when he sees the Temple, the house of God, the house of prayer, made a house of merchandize, a den of theeves, hath a scourge to lash the prophaners of the Sanctuary, the Lamb of God will sometimes shew himself to be the Lyon of Judah, thus with Christ and Moses ( when a good cause wants it, and a lawfull call warrants it, ) we may put on a just disdain, a zealous anger against the enemies of Religion and peace, endeavoring by all good means to informe the judgments of such as are contrary minded ; and to reform the practice of such as are ill-manner'd, but in thus doing we must joyn discretion with zeal : lest

like



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like a blind Archer ( who thinking to have slain a beast, kil'd a man) instead of mending a friend we make not a friend wounding him in his name : when we should win him to God.

And herein is to be observ'd both a due time, and a right order.

A due time for every thing is beautifull in its season ; and what is out of season is out of reason, there is a time for all things, publick offences must be openly reprov'd, but he that offends in private must be privately admonished. If thy brother offend tell him his fault, between thee and him alone, lest thou disgrace his person when thou wouldst heal his cor-

*Eme, eme a Domino moderatam correptionem, quia omnino quoddam bonum & datum optimum est, & quod habeant pauci. Bern. Serm. 2. de Resur. Domini. Sunt quaedam mollissima fan-*

*di tempora, singula quaque locum teneant sortita decenter. Horat. de arte Poet.*

*Temporibus medicina valet data tempore profunt, & data non apta tempore vana nocent. Johannes Herodem quia publice peccabat publice argu bat. Bonavent. in cap. 3. Luc.*

*Si gravius vidi offendere animos auditorum, eos, qui aliena flagitia aperte dixerunt quam eos qui commiserunt. Cicer. resp. ad Salust.*

*Eccles. 3. 11. Prov. 25. 11, 12. Isa. 50. 4. Eccles. 3. 1. 1 Tim. 5. 20. Mark 7. 33. Matth. 18. 15. 2 Sam. 1. 20.*

ruption

1 Sam. 25. 23. 23. 1 Sam. 25. 36, 37. Mar. 23. 24. Mar. 7. 3, 4, 5. ruption, moroever as thou must refrain  
*reprehension* in the *heat* of thy *passion*,  
 so also in the *height* of his *sin*.

*Abigail* is commended for her *discretion* that she watched her opportunity, and dealt with *Nabal*, not in his *drunkennesse*, but when he was *sober*: then she told him freely both of his *sin*, and of his *danger*.

*Pectora  
 tantis ob-  
 sessa malis  
 non sunt  
 ictu ferien-  
 da levi.  
 Senec. in  
 Herc. fu-  
 rente,*

2. A *due order* must be observ'd, and as every *sin* is greater, so must vve be more incens'd against it. We must not *swallow* a *Camel* and *stumble* at a *straw*; be troubled at a *moat* and pass by a *beam*; vve must not be more moved at some *small offence* vvherein our selves are concern'd; then at a *far greater* that concernes us nothing; to be touch'd vvith an *injury* done against our selves and pass by open *blasphemy* spoken against God; vvhere not this to prostitute *religion* to our ovvn *reason*, yea to our ovvn *passion*, and  
 to

to set up our *own* interest, above  
Gods.

And if inreproving a man would  
observe a *due order*, let him begin  
first with himself; let him first *re-*  
*form* in himself what he would *re-*  
*form* in another. Let him spend his  
*pleen* upon his own *faults*, consume  
his *anger* and take *revenge* of his own  
*sin*, and he will learn to deal more  
mildly with his *offending Brother*; in-  
sult not over his imperfections, but  
lend him an helping hand, and if he  
err and go astray, reclaim him in *love*,  
and with *modesty* reduce him into the  
right way. If in some thing he be *de-*  
*ficient*, in some other things he may  
be a good *proficient*: be not too *se-*  
*vere* against him for the good he *wan-*  
*ts*, but *love* and *honor* him for the  
good he *hath*.

Luk. 4. 23.

Gal. 6. 1.

Carere de-  
bet omni  
vicio qui  
in alterum  
paratus est  
dicere. Ci-  
cer. resp.  
in Salust.

Cum im-  
perio quip-  
pe docetur,  
quod prius  
agitur  
quam dica-

tu; nam doctrina fiduciam subtrahit, quando conscientia lin-  
guam prepedis. Greg. Moral. lib. 2. cap. 7.

Reprehensions



\*Jam. 1. 20  
Sunt vitia  
animi sicut  
vitia cor-  
poris leni-  
ter tra-  
ctanda.  
Seneca.

Si vis  
me corrigi  
delinquen-  
tem: ap-  
prehen-  
da me, ne  
occulte  
mordeas:  
quid enim  
mihi pro-  
dest, si al-  
ius mala  
mea refe-  
ras? me ne-  
sciente, pec-  
catis meis  
imo derre-  
tionibus

tuis alium vulneres & certatim omnibus narres? sic singulis lo-  
quaris quasi nulli dixeris? Hieron. ad Rust. Monachum.

Reprehensions are not to be given  
rashnesse but with good advice; the  
mind of man is of a weak and tender  
constitution, and must not be chaf'd,  
when it should be suppl'd. He that  
would reclaim his friend, and bring  
him to a true and perfect understan-  
ding of himself, must do it by strength  
of reason; not by heat of passion:  
least he seem rather to please his own  
humour then correct anothers. Ea-  
gerness and harshness of reproof doth  
rather exasperate then reduce; viru-  
lency and bitterness doth neither  
please nor profit: reproofes must be  
sweetned with gentle words, and plea-  
sing carriage, least they be thought  
to proceed rather from spight and  
spleen then any good meaning or de-  
fire to work a man to goodness, (\*The  
wrath of man worketh not the righteous-  
nesse of God,)

When

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When we would *amend* in any  
what is *amiss*, it must not be done by  
 railing and reviling (raging like a  
 bear robbed of her whelps) but  
 with tenderness and discretion, a dif-  
 ference must be put between the *sin-*  
 ner and his *sin*, and he must so be  
 dealt with that his sin may be *killed*,  
 and be *cured*. Let the righteous  
 smite me friendly: but he is no  
 friend, and will hardly pass for a  
 righteous man that (with bitter in-  
 vectives) will *blast* my name, when  
 with wholesome *instructions* he should  
 amend my *life*.

Pro. 17. 12.

Ps. 141. 5.

*Asperitas*  
 odorem se-  
 vaque bel-  
 la mover.

Ovid. 2.  
 de Arte.

*Crimina non homines nostra Thalia premat. Curando fieri  
 quaedam priora videmus vulnere qua melius non tetigisse*  
 Ovid.

Thus is *anger* to be clothed with  
 meeknesse. But *anger* as it is a heady  
 passion, and is hardly moderated, so  
 is it many times *misplac'd*, and sets  
 against *vertue* and *goodnesse*. Is thine  
 evil

Mat. 20. 15.

evil because I am good? (saith  
 Christ) and am I become your enemy  
 because I tell you the truth?  
 Gal. 4. 6. saith Saint Paul; Cain was of the  
 Devil and slew his Brother; and  
 I Jo. 3. 12. wherefore slew he him? because his  
 own works were evil and his Bro-  
 thers good.

Sore eyes cannot endure to look  
 upon a *bright and shining object*: the  
 fair whiteness of *innocency*, the lustre  
 and brightness that is in *vertue* is an  
*eye-sore* to malicious men, who  
 search for privy *slanders*: and digg  
 the filth out of lewd *tongues*, to cast  
 upon the *innocent*, and think they  
 have made a rich game of their *spight*,  
 when they have made them selves  
 most *vile* and wicked, to make him  
 seem so.

Vide Ter.  
 Apol. ad-  
 versus gen-  
 tes. cap. 2.  
 pag. 26.

Anger is never more hot and out-  
 ragious then when it sets upon *inno-  
 cence, truth* and *righteousnesse*, when  
 evil men are incensed against the good,  
 they



they know not when to take up, and can never rest but in his *ruine*. See it in the *Jews*, who so hotly pursue *Christ*, that nothing will satisfy them, till he be *crucified*, if any ask, what *evil* hath he done? we know their hatred is, because he did none *evil*.

*Temeritas*  
*quædam*  
*hominum*  
*est quod o-*  
*dio profe-*  
*quentur*  
*meliores,*  
*amant pe-*  
*jores.* Basil.  
To. 2. Ep. 87.  
Luk. 23 1.  
Mat. 27. 23  
Lege  
Justin.  
Martyr. in  
Dial. cum  
Tryphone

The same spirit of *fury* that in-  
flamed the *Jews* against *Christ*, set  
the world on *fire* against *Christians*,  
which nothing could quench but the

Apol. pag. 323. *Christianos ad leones tantos ad unum, Tert.*  
Apol. adversus gentes cap. 40. pag. 70.

Τὴν δὲ ἐστὶν ὁ λέγων, μὴ καὶ ὑμῶν πεπιστεύκατε  
ἐν ἡμῶν, ὅτι δὲ ἐδιδούμην ἀνθρώποις καὶ ἡμῶν τῶν εἰλαπίνην  
ἀποστενύντες τοῖς λυκνοῖς, ἀδελφοῖς μίξουσιν ἐκκλησίᾳ, &c.

Ποιὶ δὲ ὧν οἱ πολλοὶ λέγουσιν ὑὸ πσεύτου ἀξίον? ποῦρὸ  
δὲ καὶ ἡμῶν καὶ ἀνθρωπίνης φύσεως. Justin. Martyr. Dialo-  
gum cum Trypho. Judæo. pag. 227. Justin. Martyr. Apol. 1.  
pro christianis pag. 43. ibid pag. 56, 57.

Εἴθ' ἡμῶν δὲ τὸ σῶμα ὡς ἐλεγχον λαμβάνετε, &c.  
Justin. Martyr. Apol. 2. pro christianis. pag. 55.

Boius vir Caius Sejus, sed malus tantum quod Christianus.  
Tert. Apol. adversus gentes. cap. 3. pag. 27.

Haud poterit autem ullo sermone explicari quæ supplicia quos-  
que cruciatus sustinuerunt Martyres. Lege & quæ sequuntur in  
Euseb. Eccl. hist. lib 8. cap. 9.

*Exitiabilis  
superstitio.  
Corn. Tacit.  
Anal. lib.  
15.*

*Afflicti  
supplicii  
Christiani,  
genus ho-  
minum su-  
perstitionis  
novæ ac  
maleficæ.  
Suet.  
Traug. in  
Nero. Cæ-  
sarum.*

*6. cap. 16.*

*Kαὶ πῶς αἰτίαν τῆς ἐκθρας ἐπιτεῖν οἱ μισοῦντες οὗ  
ἐκκον. Just. in Mart. Ep. 90. Diog. Μῆγεις ἐπὶ δὲ ἑσθ  
καὶ λογοποιοῦσιν αἰθέους. Athenagoris lege pro Christianis.  
pag. 34.*

*Nero Quæstissimus pænis affecit, quos per flagitia in-  
fos, vulgus Christianos appellabat. Corn. Tac. annal. lib. 15.*

*Ὁ πρῶτος ἐστὶν ἐν τῷ σώματι ψυχὴ τῆς ἐστὶν ἐν νόμῳ  
Χριστιανός. Just. Mart. Ep. ad Diogn. pag. 497.*

*Socrat. Eccl. hist. lib. 4. cap. 24, & 25.*

*Ceterum, insignis vero & Catholicæ Ecclesiæ Splendor,  
iisdem virtutum vestigiis incedens, & pæne vivendi rati-  
onis institutio sic mirandum in modum emicuit, ut defor-  
mis infamia tabis, simul cum tempore deleta: ut nemo ex illa  
tempore turpem aliquam dedecoris maculam, fidei nostræ auderet  
inferre. Eus. Eccl. hist. lib. 4. cap. 7.*

their

# The Royal Robe.

dis

their meek suffering did conquer the  
cruelty of their persecutors, and over-  
came the world, for at last the splen-  
dor of the Christians lives, and invin-  
cible verity of their doctrine, did so  
prevail and triumph so victoriously  
over the lives and tongues of their e-  
nemies, that the blood of Christian  
Martyrs became the seed of Christs  
Church, which did spring and grow  
up with such wonderful encrease,  
that the world stood amazed to see  
it self so suddenly become Chri-  
stian.

I ego Le-  
onem in  
Serm. r.  
de Nat.  
Pet. &  
Pauli. San-  
guis Mar-  
tyrum se-  
men Eccle-

Agust. in Psal. 39. Nec quicquam tamen proficit exquisi-  
tior quæque crudelitas vestra, illecebra est magis, sectæ plures  
efficitur quoties metimur a vobis, semen est sanguis Christiano-  
rum. Tert. Apol. adversus Gent. cap. 50. pag. 81. Isa. 54. 1.

Quis furor, O Cives? quæ tanta  
dementia? What hellish fury?  
what madnesse in their brains? with  
what blind zeal was the ignorant ma-

Lucan.  
phars.



Quid  
rem attinet  
nomina iue  
reliquorum  
jacere  
mentionem  
aut viro-  
rum recen-  
sere mul-  
titudinem  
aut varia  
supplicia

licious world transported against the  
truth and the professors of it?  
The Rulers of the world, who  
(as God appointed Moses,) should  
have carried these harmless lambs in  
their bosome, like ravening wolves do  
wast and devour the flocks of Christ.

suspectiendorum Martyrum describere qui partim securibus cap-  
sunt sicut contigit in Arabia: partim fractis crucibus puniti  
quemadmodum accidit in Cappadocia. partim ex peditibus in  
sublime capite dimisso suspensi, ignique remissione subiecto pe-  
dentis materiae fume extincti, qualis cruciatus fratribus in Me-  
sopotamia illatus est; alicubi etiam naribus, auribus, ac manibus mutilati, &c. Euseb. Eccl. hist. lib. 8. cap. 12.

Isa. 49. 23. Isa. 1. 17. Numb. 11. 12.

Archilus dixit Judicem & Aram idem esse, prout enim ad  
utrumque confugiunt qui injuria afficiuntur. Eral. Apotheg.  
The Poet calls the Magistrate. ποιμεν λαῶν Hom. Illiad.  
Πάλλιν οἱ μηδὲν Διὰ τε πᾶν θεσημεῖαν τῷ ἀνέματος  
καὶ Διὰ πᾶν πολιτείαν ἐνεσκόαεθα ἀδικούντες, οὐδέ τι  
εἰσι ἀγωνιάσαι ὄντι, μὴ ἀδίκως κολάζοντες τοῖς με-  
λεγχομυῶσι, τῇ δὲ καὶ κόλασιν ὀφλήσῃτε. Justin. Martyr  
pro Chri. Apol. 2. pag. 54.

Δημίαν δ' αἶν τοῖοντον ἔργον ἀλλ' ἐκ ἀρχόντων  
ἀγαθῶν. Justin. Martyr. pro Christianis. Apo. 2. pag. 59.

What an evil aspect the malicious world did cast upon religion and righteousness the histories of all ages sufficiently show. A shadow whereof we have in Athens, where by the law of ostracism there was no man of special eminency permitted to live. It so fell out that Aristides the just came under the censure of this law, who being requested by a certain man that could not write, (who was to give his voice for the banishment of Aristides) to write his name on a tile or shell as the manner was, he questioned the man, whether Aristides any time had done him wrong? he answered, no! neither do I know him. But it grieves me (saies the

Dum testulis nominata inscribunt dicitur illiteratus quidam et p'ane rudis Aristidi nomen de plebe testulam tradidisse petiisseque ut inscri-

Aristidem: admirante eo et rogante, cum quis Aristides eum admiseret? Nihil inquit neque est mihi notus verum stomacho quo passim justum dici audiam: quo audito nihil Aristidem respondisse, sed inscripsisse testula nomen suum atque ei illud reddidisse. Plutarch. de vita Aristidis.

Mat. 5. 10.

man) to hear every one say *Aristides is a just man*. Now here is a plain case (*justus quia justus*) the righteous persecuted for righteousness sake.

But it is no matter of wonder that this malignant humour hath so much prevail'd amongst the *Jews* and *Pagans*, for we find the Church of God when it was shut up in one family was not free from it; amongst Brethren of the same Father, and of the same faith, yet this inveterate passion breakes all bonds of relation, and innocent *Joseph* is hated by his Fathers sons (for his coat) for his coat! the pledge of their Fathers love: the *Emblem* of their Brothers honor: in both which respects, it should have been unto them sacred and inviolable; and if there had been in them any (the least) fear of God, reverence to their Father, or affection to their Brother, they would not have dar'd to have touched

Gen. 37.

20. 16. 17.

Gen. 37.

23.



touched his *coat* with a violent hand,  
 but their inveterate *hatred* having ex-  
 tinguish'd in them all that was of *God*,  
 or good *nature*, and blinded with  
*passion*, they strip him of his *coat*,  
 and had rid him of his *life* too, had  
 not a special *providence* restrained Gen. 37.  
 them. And he that permitted their 25.  
*malice* ordered it another way, and  
 yet an innocent person must suffer  
 for his *coats* sake.

What usage may *Joseph* expect from  
*Ismaelites* and *Egyptians*, that meets Gen. 37.  
 with such hard measure amongst his 28, 35.  
*Brethren*, an evil *beast* hath *torn* him Gen. 37.  
 (saies the deceived *Father*) and 33.  
*rightly*! for what *beast* so fierce as in-  
 veterate *wrath*. But let them palliate  
 their *malice* with pretences and hide  
 their *cruelties* with a lie, yet the time  
 shall come; when their eyes which  
 were blinded with an ungovern'd *pas-*  
*sion*, shall be opened with an unexpe-  
 cted *affliction*: and their *sin* and their

Gen. 42.  
 21.

Gen. 42.

22.

Brothers sufferings shall be brought to their remembrance, and so sadly! that what drew tears from<sup>1</sup> his eyes: shall fetch blood from their hearts.

Cum itaque Valens imperator cum Alexandrinos, tum Ægyptios persecutionibus adflicti lege prece-  
pisset vastabantur omnia & alii ad Tribuna-  
lia trahebantur, alii vero in carceres conicie-  
bantur, & alii aliter arguebantur: varia squidem supplicia

contra quietis amantes exercebantur. Secret. s. Eocl. hist. lib. 4. cap. 24. Psa. 109. 4. Jam 5. 6. Impedit ira animum ne possit cer-  
nere verum. Can. 1. 10.

This was the lot of the righteous in all ages: the best men have been persecuted and reporched. David a man after Gods own heart complains, the mouth of the wicked, and the mouth of the deceitful are opened against me. They have spoken against me with a lying tongue. Wrath is the hell that sets on fire a wicked tongue. Passion blinds reason, darkens the understanding that it cannot discern the truth; puts out the eyes of the soul: drives a man out of himself: that like a mad man, or one that is drunk, he saies and does he knows not what.

The

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The Wicked (sayes David) *whet their Tongue like a Sword, they bend their Bow to shoot out their Arrows even bitter Words, they speak Wickedly and loftily, they set their mouth against the heavens. But although Dogs bark at the Moon: yet still she keeps the heavens: and daily runs her constant course in her own sphere. Goodnesse is never the less good, because it is maligned, and reproached. Anger is a fire, let it be rightly placed (on the hearth or in the furnace) & it is of singular use: but in straw or on the house top, it sets all in a combustion. It is a passion that is headstrong: meeknesse is the bridle to check it. And it must have more of the curb and less of the raine: to yield to wrath is to yield to the Devil, to be set on fire against goodness is devilish.*

Psal. 64. 3.

Psal. 64. 3.

4.

Psal. 73. 8.

9.

Eph. 4. 26,

27.

Christian prudence will advisedly consider what is fit for every state  
and



Jude 23.

and condition of *men*, and will deal with them with all *meeknesse*: putting a difference, saving some with fear, on others having compassion.

1 Thes. 5.  
17.

*Semp'r  
bene spe-  
randum de  
eo in quo  
cernimus  
aliquid  
Dei. Cal-  
vin. in Jo-  
han.*

Some are *unruly*, and must be *sharply admonished*: some are *wilful* and *obstinate* and must be *terrified*: some are *weak* and must be *supported*: others *feeble-minded* & must be *comforted*: and some are *tractable* and must be *gently entreated*, ever *hoping* well of those in whom there is any thing of *grace* or of *God*.

And if we meet with any that are *fromard* we must not reject them, but do as God does; follow them with *mercy* and new *offers* of *grace*, pitying and praying for them.

Gal. 6. 2.

We must *bear* one anothers *burdens*, it is sure there is *corruption* in all: every one hath some *fault* or other: some are *hasty*, some are *suspicious*, some are *covetous*, we must *bear* one with another, let every one

Rom. 15. 2.

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of us please his neighbour for his good to edification, and speak evil of no man, be no brawlers, but gentle, shewing all meekness unto all men.

*Quicquid in alio reprehenditur id unusquisque in sinu suo inveniet.*

*Sen. lib.*

3. *De ira cap. 26.* Omnes inconsulti & improvidi sumus omnes incerti, queruli, ambitiosi, quid lenioribus verbis hinc publicum abscondo? omnes Mali sumus, idem ibid. *Tir. 3. 2.*

2. In Monumentum, a second use of Apparel is to defend and protect the body from cold, heat, and outward harms, so! meekness is a sure defence, and serves as a wall of brass to protect from danger, that no storms or tempests of injury, slanders, afflictions can hurt us. It only knows by yielding how to overcome, and to triumph over the conqueror. Meekness (like Medusa's head) strangely astonishes all that behold it: for when rage and cruelty meet with an unexpected meeknesse and humility, how suddainly many times is fury turn'd

turn'd into *mercy*. The *Lion* disdaineth to prey upon him, who lies prostrate before him: and we find by experience that no force or outward violence, is of that power as *meeknesse* is: for the one *subdues* the *body*, but the other *enthralles* the *heart*, and conquers the most valiant *mind*. He that knows not to be overcome, and returns *victorious* from many a *battle*, yields himself a captive to *meeknesse*; all his powers fall a *shaking*, and all his strength and courage *fails* him, when *meeknesse* doth oppose him. The *tongue* of the *meek* wisely guided hath as sharp an edge as the *sword* of the *mighty* and more enemies have been vanquished, and more Countries subdued by *courtesie* then *cruelty*. And experience teacheth us that a *yielding easinesse* hath been preserv'd when a *resisting stubbornnesse* hath been ruin'd.

In a violent tempest, the stiff and  
stubborn



stubborn *Oakes* are overturn'd, when the pliable and bending *reedes* and *osiers* have been safe.

The piercing *lightning* when it breaks forth, cleaves assunder things hard and which resist it: but meeting with things soft and giving place; it doth easily penetrate and hurts them not. For when *violence* meets with *violence*, it threatens the ruine of one or both, when *wrath* encounters with *wrath*, the conflict is or dangerous or desperate.

Wherefore our *Saviours* precept is a good rule (resist not evil.) And *St. Paul* teaches the same lesson, avenge not your selves, and this is no new commandment, but found in the old Testament, Lev. 8. 19. *Thou shalt not seek reveng, neither shalt thou keep in mind the injury of thy people.* (saith *Salomon*) I will do to him as he hath done to me, I will reward him according as he hath deserved

*Nam iracundia per iracundiam non compefcitur sed amplius irritatur. Chryfoft.*

*Mat. 5. 39. Rom. 12. 19.*

*Lev. 8. 19.*

Pro. 24. 29

Quanto  
satius est  
sanari in-  
juriam,  
quam ul-  
cisci. Sen.  
de ira lib.  
3. cap. 27.

served. *Prov. 24. 29.* VVouldst thou live in *pe ace* and win thine *ene-my*? the way to do this is not to vex him, overcome him (if possible) with *kindnesse*, if that will not work: *neglect him: forget him:* and he will the sooner remember himself: the end of *passion* is many times the beginning of *repentance*.

Thus must we deal (in *meeknesse*) and that in obedience to the word of God, least we divert the course of *Gods justice* (which aimed at our enemies) upon our *own heads*; for whilst men follow their *own lusts*, in seeking *revenge* against the *mind* of God: the *Judgments of God* do fol-

Nullum  
tam ar-

Etiam est Fugum quod non minus ledat ducentem quam repugnan-  
tem. Senec. de ira lib. 3. cap. 16.

Consentiam itaque adversario meo, cedam denique ugenti  
aculeo ne bis pungat. Parcetur enim ei qui senserit & dedit  
locum irae. Bern. Serm. de verbis Domini, omnis qui se exaltat  
humiliabitur. In fine pag. 392. col. 2. G.

low them, which many times take place, in the *ruine of their own families*; and they in wraſtling with the hatred and wickedneſs of other men, to their own deſtruction, waſt themſelves, their friends, their goods, deprive themſelves of all reſt, and many times *fall into miſchief*, whereas the *weak and patient* (beſides the hope of future bleſſedneſs in heaven) find a recompence here on earth, to live in peace and quietneſs: their *names* continue: their *houſes* ſtand: their *poſterity* encrease: they keep their *leaf* and *greenneſſe*: and enjoy the fruit of the *promiſes* of this life, and *that which is to come*.

Mat. 5. 5.

He therefore that would live in *ſafety*, muſt ſtudy to be *quiet* and live in *peace*; for he that lives not in *Charity* on earth, ſhall never live in *Glory* in heaven; he therefore that *forgives* an enemy, *furtherſ* himſelf; for in ſo doing he heaps coals upon *his*



## Meeknesse,

his head, by making his Reckoning the more, and his own the less.

Now he that would live in quiet, must be careful of two things.

1. *To decline all occasions of the quarrel.*
2. *To inure himself to meekness.*

*First*, he must decline all occasions of Quarrel; for truly it is a great fault in some (who otherwise may be both wise and good) to be too tender and too inquisitive.

Too tender, by laying to heart what men say of them.

Too inquisitive, what such an one or such an one says.

Whereas in *prudence* they should not seem to know, or not seem to mind what is said, at least not to be too inquisitive after the Author; for by this means, a man may mend himself.

self and not ~~valise~~ the person of ~~olds~~  
to We know what the ~~Feo~~ said of  
John and of ~~Ies~~ : but *wisdom* is ju-  
stified of her ~~children~~.

Mat. 11. 19.

Moreover, too much *Lealousie*  
may apprehend a *wrong* when it is  
none; be sure of proofs that carry  
in them weight and conviction, o-  
therwise whilst men seek to *revenge*  
an injury, they may *begin* one.

Rashness, ignorance, or a mis-un-  
derstanding may pass for an *excuse*  
such a good man, whose *Constructi-*  
*ons* are ever with *charity* and *fa-*

Secondly, he that would live in  
quiet, must inure himself to *Meek-*  
*ness*; for *custom* will make a thing  
*easie* and *familiar*.

by bearing a *Calf* daily, was

Magis  
urgens sa-  
va in ex-  
lib. cur bo-

grave est tenera cervici jugum. Senec. lib. cur bo-  
vis male habet. Sed. 4.  
quod in usum est quod in naturam consuetudo perduxit. Se-

K

able

Ut quisque  
contempti-  
simus, & ut  
maxime lu-  
dibrio est, i-  
ta solutissi-  
ma lingue  
est. Senec.  
lib. in sap.  
non cadere  
injuriam.  
cap. 11.

able to bear it, when it was an Ox: how easie will he bear the injuries of malicious men, that hath attain'd the habit of *Meeknesse*; it is nothing to such an one to be reviled or slandered, who can pass by evil language with neglect and contempt.

*Neglect* will sooner kill an injury than *Revenge*; all the harm a common slanderer can do with his foul mouth, is but to shame himself; and to seem to be touched with an injury, is an advantage which an enemy looks for.

*Contempt* is the best Remedy in a causeless wrong; for to contemn an enemy that is full of malice, but wants might, is better than either to fear him, or answer him: in such a case, contempt of an injury and Courtesie to him that offers it, puts both out of Countenance. Thus *Meeknesse* begets peace and quietness, by setting a man in a way to pacifie  
an



an enemy by silence and softness. *133*  
 but. By silence: Anger is a short  
 sickness: what profit is it, nay what  
 folly were it, to exchange words with  
 one that is frantick. Return not  
 then reviling with reviling; but if  
 an enemy set fiercely upon us, and  
 open his mouth wide against us, give  
 way, let him vent his spleen, and the  
 storm will quickly cease: let him a-  
 lone, and he will the sooner come to  
 himself: the way to break an ene-  
 mies plight, is not to meet him in his  
 fury, to give rebuke for rebuke, but  
 rather give place to wrath: Anger is  
 the sickness of the mind: he that  
 would cure the sick, must not admi-  
 nister physick in the fit. So if thy  
 neighbour be angry, forbear him;  
 give place for the present, deal not  
 with him in the fit, but set upon him  
 when he is more calm and capable of  
 counsel. *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150*  
 These passions are violent and  
 K 2 against

*Quis  
 enim phre-  
 netico me-  
 dicus ira-  
 citur idem  
 ibid.*

Primi ejus  
ictus acres  
sunt, sicut  
serpentium  
venena a-  
cubili re-  
pentium  
nocent: in-  
noxii den-  
tes sunt,  
cum illos  
frequens  
morsus  
exhaust. Se-  
nec. lib. de  
ira 1. cap.  
16.  
Pro. 15. 1.  
1 Cor. 4. 12.

against nature (as a stone forced up-ward) strong at the beginning, and the further it passeth, the more it weakneth, until at last it return to the natural course again: therefore a little space must be given for the passion to draw back, for the patient to put forward. Passion prevails on the sudden, but Reason gathers force by leasure. Serpents when they first creep out of their dens, are full of payson, their sting is mortal, it were madnesse to abide their bites; but after they have spent their venom with frequent bitings, you may handle them without harm.

Secondly, By softness is anger pacified; a soft answer turneth away wrath, which Saint Paul and his fellow Apostles knew full well, and therefore they went a meek way to work with their enemies, being reviled (say they) we bless: being persecuted, we suffer it: being defamed,

we intrude: and this Course must we  
take, if ever we look for peace with  
God, or comfort in our Souls.

And surely there is little safety to  
him that is hasty, rash, or easily an-  
gry; for Anger makes many ene-  
mies, divides friends, turns love into  
passion, passion into grievous words,  
and sometimes words into blows; and  
then a third Adversary to both, hath  
a fair Advantage to insult over them.  
Judah is hot against Israel, Israel  
against Judah, and the King of Sy-  
ria fumes them both.

And the common enemy of Man-  
kind, whilst we in heat wound one a-  
nother, wins upon us all. If men  
will be contentious, let them contend  
as Aristides and Themistocles, strive  
to exceed one another in ver-  
tue.

We read of the King of Israel,  
that he commanded to set bread and  
water before the host of the King



2 Kin 6.  
23.

of Syria, when he might have slain them; and he lost nothing by it, but by his courteous and gentle using them, he did so work upon them, that he prevented succeeding quarrels, so that the bands of Aram came no more into the land of Israel.

He that would live securely, must live peaceably: for by Contention comes no good: to strive with a superior is madness: with an equal, doubtful: with an inferior, sordid and base: with any full of anxiety.

Nam cum  
pa. e. con-  
tendere,  
anceps est:  
cum supe-  
riore furio-  
sum: cum  
inferiore  
sordidum,  
&c. Se-  
nec. lib. 2.  
de ira.  
cap. 34.  
Jam. 3. 5.

Let every man therefore refrain his spirit: for when men that are hasty and given to quarrel, do meet, it is as when the flint and steel do clash, the issue is fire, and how great a matter will a little fire kindle: and when the fire begins to kindle, who knows where it may end; it may begin in a poor Cottage, but ends in the ruin of Princes Palaces. Break off the beginnings of strife; for

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for anger to the mind, is as a coal on the flesh of garments, cast it off speedily: it doth little harm, let it lie, it frets deeply.

The beginning of strife, is, as when one letteth out water, like a breach in the sea, therefore the Wiseman well adviseth, \*leave off contention before it be medled with. How many are there who have suffered a sword in their bowels, because they would not suffer a lie in their throats, and a rash word hath been sometime the occasion of a world of bloodshed.

It is a proverb, the hasty man seldom wants wounds: for it is with a man given to wrath: as it is with a man given to wine: who hath wounds without sorrow? who hath wounds without cause? Prov. 23. 29. for a mans hasty spirit hurls him into snares: wherets of suffering comes ease: ease and quietness is the effect of quiet

\*Pro. 17. 14  
Parva verba multo-  
ties homici-  
dium per-  
petaverunt  
Chris. in  
Mat. 5. su-  
per illud  
qui dixit  
fratri suo  
fatue quos-  
dam unius  
verbi con-  
tumelia,  
non equo  
animo ita  
in exitum  
projecit: &  
qui levem  
injuriam  
silencio  
ferre volu-  
erint, gra-  
vissimis  
malis obru-  
ti sunt.  
Senec. de  
ira. lib. 2.  
cap. 14.  
prope si-  
nem.  
Pro. 23. 29.

suffering

Mat. 11.  
19.

Interrom  
ferenda  
injuriam  
inuitas no-  
vam. Aug.  
Gel. nocte  
Attic. lib.  
18.

suffering ; Learn of me (saith  
Christ) for I am meek and lowly, and  
ye shall find rest for your souls ; for if a  
man observe it, when he can bear in-  
juries, and pass by indignities, and  
suffer reproaches quietly he shall find  
such a tranquillity in his spirit, such  
peace and content in his heart, as if he  
had gained some victory. But a man  
may wrong himself in being too  
gentle and patient, for put up one in-  
jury, and you shall have enough  
to pass by one injury, is to draw on  
another the Asse doth never want a  
burden, because he never refuses to  
bear one: and he that makes himself  
a sheep, shall be sure to be hunted (if  
not devoured of the Wolf.) Malice  
delights to seek her prey upon the neck  
of meeknesse and patience makes  
presumption insolent.  
For some are so wild and hair-  
brained, some so proud and cross-  
grained, so dogged and farly ; that  
they



they are capable only of the Re-  
straint of fear. Meekness to such had  
need to be guided with wisdom, lest  
it prove cruel to it self. It were  
madness, not meekness to tender the  
throat to an unjust stroke, or to give  
an enemy occasion to insult.

It is sufficient so to bear an injury  
as not to encourage an enemy: he  
that hath wronged one without  
control, threatens many. Lawful  
remedies prosecuted with modesty  
and gentleness are warranted before  
God and man.

Christians, though it is their  
praise, they are meek and patient: yet  
are they not stocks and stones, un-  
sensible of wrongs and injuries. do they  
feel the smart, and shall they not  
seek for ease? no question, endea-  
vour to right themselves they may,  
revenge themselves they may not.

And because the good nature of  
the meek lies open to abuse, it will  
not

*Etenim si  
liceat im-  
pune tede-  
re, nullus  
erit tutus  
ab impro-  
borum vio-  
lencia.  
Erasm. in  
Apotheg.*

not be amiss to put in here a Caveat  
or two, *or*

Let him beware of being too  
*credulous*, or too *timid*.

*1 Joh. 4. 1.* The *mask* is apt to be too *Credulous*: not considering that the Snake lurks in the grasse, it is not *wisdom* to be *suspicious* without cause: and it is *weaknesse* to be too *credulous* upon every cause. Believe not every spirit, *all is not gold that glisters*: enemies sometimes mask under the vizard of friends: who have honey in their mouths, but *payson* in their hearts; their words smoocher, than butter, but war in their hearts; like the Bee that will sting most when she is fullest of honey. Of such treacherie David complains. It was not an open enemy that reproached him, but his own familiar friend whom he trusted: and what! Thou my sonne (sayes *Cesar*) take heed of such that with *Feab* will salute you kindly, when they

*Psal. 55. 21.*

*Psal. 41. 9.*

*2 Kin. 3. 27*

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they hate you deadly: smile in your face, and stab you at the heart: and adders like, will offer a kisse, when they intend to kill: subtle and hollow hearted, who will undermine you, and do you a mischief, and you shall never know who hurt you: per-  
sistent and plague fellows that meditate deceit: who like dangerous Curres, will bite and never barke: or like a slaughterman, that will clawe the ox on the back, that he may the better lay the beetle on his head. These are those white Devils, who when they speak fair, beleeve them not: for there are seven abominations in their heart: a false friend is like Solomons harlot, whose lips drop as an honey comb, and her mouth is smoother than oyle, but her house is the way to hell, going down to the chambers of death, who will hunt for the precious life. Now how much better are the kisses of a real friend, than the kisses of

Mat. 26. 49

Pro. 26. 25

Prov. 5. 3.

Prov. 6. 26.



Judg. 4. 21

of a *foe*. Beware! there are none more quickly ruin'd, than those who are most secure; remember what *Facd* did to *Sisera*, and if thou desirest to approve thy self *Mee*; yet do not like a tame *fool*, run thy neck into a very *noose*; our Master would have us to learn of *Serpents*, but to beware of *men*.

Mat. ro. 16

17

Secondly, sometimes they are too *timorous*, take heed of timidity: and

Psal. 55. 21.

zard of *friends*: who have *honey* in their *mouths*, but *poysen* in their *hearts*; their words *smoother*, than *butter*, but war in their *hearts*; like the *Bee* that will *sting* most when she is full of *honey*. Of such treacherie

Psal. 41. 9.

*David* complains. It was not an open enemy that reproached him, but his own familiar friend whom he trusted: and what! Thou my sonne (sayes *Caesar*) take heed of such that with *Foeb* will *salute* you *kindly*, when they

2 Kin. 3. 27

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fear them not, for the most part,  
though their will be great, their pow-  
er is little. In malice they are Gi-  
ants and Dragons, in might dwarfs  
and flies. Like a kind of Serpent,  
which being full of poison, yet being  
harmless, hurts none but it self.  
And in their reviling they may  
perhaps do a man more good than  
they think for, like one, who smit-  
eth his enemy, thinking to kill him.

better lay the beetle on his head.  
These are those white Devils, who  
when they speak fair, beleeve them  
not: for there are seven abominati-  
ons in their heart: a false friend is like  
Salmone's harlot, whose lips drop as an  
honey comb, and her mouth is smoother  
than oil, but her house is the way to  
death, going down to the chambers of  
hell, who will hunt for the precious  
life. Now how much better are the  
kisses of a real friend, than the kisses

Prov. 26. 25

Prov. 5. 3.

Prov. 6. 16.

of

Judg. 4. 21

Mat. Ro. 16  
17

of a *fool*. Beware! there are none  
more quickly ruin'd, than those who  
are most secure; remember what  
*Jad* did to *Sisera*, and if thou desirest  
to approve thy self *Meek*; yet do not  
like a *fool*, run thy neck into a  
very *noose*; our Master would have  
us to learn of *Serpents*, but to beware  
of *snakes* like *wh*: *who* *is* *the* *fool*  
to Secondly, sometimes they are too  
*timid*, take heed of timidity, too  
much *fear* will put a man besides his  
meeknesse; *fear* of a danger some-  
times causes a man to fall into the  
danger he *fears*. *Be* not big words, nor a blabbing  
tongue, which like *squibs*, fire,  
crack and flame, and vanish in an in-  
stant, and leave no remembrance that  
they have been, but a *smoke* and a  
*stink*. A low tongue, and a loud mouth  
when they begin to move and open,  
as if they would blast and destroy:  
fear



them not, for the most part,  
though their will be great, their pow-  
er is little. In malice they are like  
Gnats and Dragons, in might dwarfs  
and Snakes. Like a kind of Serpent,  
which being full of poison, yet being  
harmless, hurts none but it self.

And in their reviling they may  
perhaps do a man more good than  
they think for; like one, who smit-  
ing another, thinking to kill him,  
broke his impostume, and perfectly  
cured him.

But here I take it not to be im-  
pertinent to offer in an humble ad-  
vice about Meekness, to take heed of  
Mistakes, Lenitude and Remission of  
faults, may not passe for meekness:  
for a man to be so devoted to his pri-  
vate safety, as to give over himself to  
ease and rest, without respect unto  
others; that cares not (so he may be  
in quiet, live in peace, and sleep in a  
whole skin) though others be vexed,

troubled and torn; this is not a temper suitable to those Rules of *Christianity* which the *Gospel* layes before us.

Ne preponas concordiam veritati, sed generose persistas ad mortem usque.  
Chrysost.  
in illud  
Pauli ad  
Rom. quantum in vobis pacem cum omnibus habentes.

Men that care not what becomes of *Religion*, let the *Church* sinke or swim, so they may thrive and live free from trouble. In such a case to part with *truth*, to purchase *peace*, is a hard bargain, and such an one as never enrich'd the *Chapman* with *gain*; unlesse they make account that Gods displeasure, and the ruine of their souls will be advantage; a dear rate to lose Gods protection, and incur condemnation: let no man enslave his judgment to other mens opinions; but take courage for the *truth*, and whatsoever trouble or losse it may bring, recede not from it. Sin is the *sting* of all troubles; pull out the *sting*, and deride the *malice* of the *Serpent*.

Though it breed anger, and beget  
haterd,

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1 John 16.  
7.

and malice; yet nevertheless  
tell you the truth.

We must not be so far in love with  
our own tender ease, as not to vindic-  
ate and free the truth, when it is op-  
pressed or oppressed. Suppose there  
may be danger in this ingenuity; the  
good Christian forecasteth it not, or  
regardeth it not, for he so fixes his  
eye upon Gods glory, that he doth  
not so much as reflect on his own  
safety, whose thoughts being wholly  
taken up with zeale to the common  
good: leave no roome to think of a  
private danger.

And although wise and good men  
are taught highly to value their lives,  
where to die is not to obey: yet the  
assurance of Gods call and protecti-  
on (when a mans actions are warrant-  
ed by the Word) will take away the  
fear of death which can never startle  
him who hath this assurance: that  
being in Gods way, whilest he is here,  
he shall see God



Ex. 14. 1

God will protect him: and when he goes hence, God will receive him: and therefore to lose life to preserve the Truth, there cannot be a more comfortable death. It is the noblest death that can be, to die accompanied with virtue. Gracious and good men, what have they not said? What have they not done? What have they not suffered? to vindicate truth, and for the maintenance of true Religion and virtue. It is a signe of a poor spirit, and argues a degenerate mind to grow out of love with a discountenanced truth, and to cleave to some *fatal* error that is in request. Yet in pleading for truth, a decorum must be kept; an awful reverence, and dutiful obedience to Superiours, whether in nature or place; for God who highly commends Zeale for his Truth, strictly commands obedience to higher Powers: a reverential distance must be observ'd that God be not evil spoken of.

Zeale

Zeal must be ever accompanied with discretion, respect must be had to time, and place, and persons: and the whole businesse must be carried on, with meeknesse and modesty; If we cannot have truth, but we must contend for it, it is best contending with the sword of the Spirit (which is the Word of God) whetted with prayers and teares. If God and Man stand in competition, the Resolution is a *cul de sac* (we ought to obey God rather than man:) Rather, in respect of the danger that attends the disobeying of either: for it is a fearful thing to fall into the hands of the living God. Men can destroy the body, and after that have no more that they can do. God can cast both (body and soul) into hell fire.

Acts 5.26.

Heb. 10.31

Mar. 10.28

The fear of losse, or hope of gain, must not so benum the senses, or corrupt our Reason, as to admit a great evil, for a little good. When we see

L men

men bold and busie for *error*, even to impudence; it is a shame to be lazie, easie, and so addicted to the enjoyments of ourward *peace*, that no care be had what encroachments are made on *truth*, the truest peace and safety is that, which is grounded on *verity*, which the world can neither give, nor take away.

Their safety, and their quiet, men do prefer, and justly, yet on these, men set too high a *price*, when for them they can swallow down any *error*, change their *profession*, be of any *religion*, betray the *truth*, and never look towards them who loved the *truth* above their lives.

Men then are *bruitish*, when they seek only to live, whose *degenerate thoughts* are all for the present supply of back and belly; surely of such, there can be no safety to the soul, no quiet in the conscience; when as to avoid the *censures of men*, they fall  
into



into the heauey Iudgment of God.

The Meek man then must have a care he suffer not a vice to steale upon his good nature; for Remisnesse by no meanes may passe for Meeknesse.

And he that is meeke indeed had need to be very heedful: his case being much like that of Ezechiel (to be with briars and thornes, and to dwell among Scorpions) the meek man Bernard hily resembles to the Church in the Canticles, which is as the Lillie among thornes. Now the Lillie is a fair and flourishing plant, smooth, gentle, tractable, easie to be handled; but the sons of Belial are all of them thornes, because they cannot be taken with hands, but the man that shall touch them, must be fenced with iron, and the staffe of a spear.

The meek man thus beset (like the Lillie growing among thornes) with the sons of Belial (enemies to peace)

L 2

that

Ezek. 2:6.  
Bern. in  
tractatu de  
passione Do-  
mini. cap.  
19. de Ra-  
dico Lillii.  
pag. 1194.  
C.

that at every blast threaten to wound and teare him, must be vigilant for the preservation of himself.

To this purpose S. Paul studious of the safety of the Christians (who liv' amidst their enemies that were incens'd against them) well adviseth,

Rom. 12.  
19.

*Dearly beloved, avenge not your selves, but rather give place unto wrath, for by this means enemies are either vanquished, or appeased; for the meek commending himself and his matters unto God, by patience and forbearance maketh God for him, who beholdeth mischief and spight to requite it with his own hand, and therefore saith the Psalmist, the poor committeth himself unto God, who is the helper of the fatherlesse. When they curse, God will blesse, for he shall stand at the right hand of the poor, to save his soul from unrighteous Judges; yea, he will break the power of the ungodly and*

Psal. 10.  
14.

Psal. 109.  
28, 31.

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And malicious: bring the counsel of the Heathen to nought, and make the devices of the people of none effect. Thus God undertakes for the meek, and under his protection they rest secure; for none can hurt whom God will help, but God is the helper of the meek; and therefore put on Meekness, in *Manimentum* is a sure defence.

Psa. 10. 15.

Psa. 33. 10.

Ibi requiem invenit mansuetus

simplex, ubi dolosus opprimitur vel elatus. Bern. super Cant. Sermon. 62. pag. 752. K.

Thirdly, In *Ornamentum*, a third use of *Apparel*, is to beautifie and adorn the body. So meekness is the goodliest ornament of the soul, and is that which renders a man amiable and lovely in his whole life. For modesty in the countenance, gentleness of carriage, affability of speech, calmness of spirit, quietness of mind, are lov'd and commended in all. No plaiting of hair, wearing of Gold, or

L 3

putting



1 Pet. 3. 3.  
4.

putting on of apparel, is an ornament comparable to that of a meek and quiet spirit, this hath in it a power and sweetness strangely attractive, and commands all hearts and eyes in the Judgment of Saint Peter. Meekness is an excellent grace, which in the heart is tendernesse, in the disposition softnesse, in the affections temper, in the mind calmnesse, in the carriage sweetness.

Doctor Featley in  
Clavi Mystica, Serm. 3. in Matth. 12. 19. pag. 35.

The excellence of Meeknesse is rarely set forth by Tertullian in his book of Patience in these words.

It strengthens faith, governs peace, helps love, trains up humility, waits for repentance, seals up confession, rules the flesh, preserves the spirit, bridles the tongue, contains the hand, suppresses temptations, puts away scandals, consummates

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mates Martyrdom, comforts the poor, guides the rich, prolongs not sickness, nor destroys health: refreshes him that believes, invites him that believes not, commends the servant to his Master, the Master to God: it beautifies the woman, it commends the man: it is lov'd in a child, it is prais'd in a young man, honor'd in an old: in every sex, in every age it is lovely. The effigies of meekness by the same Author is thus set forth.

*Fidem mu-  
nit: pacem  
gubernat;  
dilectio-  
nem adju-  
vat, hu-  
militatem  
instruit:  
penetenti-  
am expe-  
ctat, exo-  
mologesin  
adsignat,  
carnem re-  
git, spiri-  
tum servat  
linguam  
franat,  
manum*

*continet, tentationes inculeat scandala pellit, Martyria con-  
summat, pauperem consolatur, divitem temperat: infirmum  
non extendit, valentem non consumit fidelem delectat, gentilem  
invitat, servum Domino Dominum Deo commendat, famulam ex-  
ornat, virum approbat: amatur in puero, laudatur in juvene;  
suscipitur in sene, in omni sexu, in omni etate formosa est.*

*Age jam si effigiem habitumque ejus comprehendamus.*

Her countenance calm and plea-  
sing, her forehead smooth, contracted  
or drawn together with no wrinkles  
of grief or anger, her brows not  
frowning

*Vultus illi  
tranquil-  
lus & pla-  
cidus,  
frons pura  
nulla me-  
roris aut  
ire rugos-  
tate con-  
tracta;  
remissa a-  
que in la-  
tum mo-  
dum su-  
p̄cilia,  
oculis hu-  
mitate,  
non infeli-  
citate deje-  
ctis. Os  
taciturni-  
tatis hono-  
re signa-  
tum, color  
qualis se-  
curis &*

frowning or sullen, but tempered to a chearful modesty, with eyes cast down not for any misfortune, but in humility, her mouth sealed with the honor of silence, her color and complexion bewraies her innocency, as one that is secure & fears nothing: she oftentimes shakes her head against the Devil, and her smiles are threatnings.

But her Apparell about her breast is white and close to her body, which no wind can blow up, nor any motion shake, for she sits in the throne of that most mild and gentle spirit, which no boistrous storm can shake, nor clouds obscure, for with her it is ever fair weather, she is simple and plain, thus far *Tertullian*.

It greatly matters not what some are pleas'd to speak of Meeknesse,

*innocentis: Moxus frequens capitis in Diabolum, & minax risus. Caterum amictus circum pectora candidus, & corpori im-  
pressus: ut qui nec inflatur, nec inquietatur. Sedet enim in  
throno spiritus ejus mansuetissimi & mansuetissimi qui non turbine  
glomeratur, non uulso super, sed est tenera serenitatis, apertus  
& simplex, &c. Tert. lib. de Patientia cap. 15. pag. 203.*



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that it is for *Fools* and *Cowards*, and a note of a poor and meek mind, that it is childish and effeminate, and no *masculine* or *manlike* vertue. And if this were so, then were Meekness rather a *disparagement* than an *ornament*. But that it is not so, but a vertue well becoming the most wise and valiant is apparent.

First, It is an *ornament* to the *wise*, for if *Meeknesse*, quietness and peaceableness had not well become the *wise*, the wisest mans name should not have been *Salomon* (that is *pacificus*, peaceable;) and the wisdom that is from above is pure and peaceable, gentle, easie to be entreated, and full of mercy saith Saint James. and the same Apostle, James 3. 13. sets it down as a special note to know a wise man by. *Who is a wise man and endued with knowledg among you? let him shew out of a good conversation his works with meekness of wisdom.* And  
yhm0052 however

Jam. 3. 17.

Jam. 3. 13.

however the world may account men *wise* that know how to fish in troubled waters, and by keeping up a *schism* in the *Church*, or maintaining a *faction* in the *State*, do make a party; & weaken a common Force by dividing it; or that in private affaires knowes how to over-reach or over-bear their neighbour, yea may call this *wisdom*, but not from above, it is earthly, saith Saint James, and which is worse, carnal, sensual and devilish. So that it is plain, the peaceable, meek and patient man, is the wise man, when all is said; for the less patient or meek a man is, the less *wise* he is; anger rests in the bosom of fools, saith the Preacher, and in the 24 of his *Proverbs* at the 29th verse he teacheth, that *he that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.* Meeknesse then is a vertue well-becoming a *wise man*.

Jam. 3. 15.

Eccle. 7. 9.

Pro. 14. 29

Secondly

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Secondly, It is an ornament to the  
valiant, for rashness and fury, and  
vengeance, do rather become a fiend  
of Hell, than a man who is a creature  
fitted for society. The Heathens  
could say it was the mark of a poor  
spirit to be touch'd with injuries:  
but a generous and noble mind did  
trample and contemn them. And  
therefore let no man say that Meek-  
ness is a want of courage, indeed the  
Philosopher saith, that anger is the spur  
of valor, the whetstone of courage.  
But the greatest Philosopher that ever  
was, & best seen in morals in the 16. of  
his Proverbs thus sets down. *He that is  
slow to anger, is better than the mighty;  
and he that ruleth his spirit than he that  
taketh a City.*

No man, I dare say: will say that  
David was a coward: he was a sword-  
man with a witness; a braver Cham-  
pion, a stouter man of his hands, and  
of a more valiant courage did never  
tread

*Magni au-  
tem animi  
est propri-  
um, pla-  
cidum esse  
tranquil-  
lumque at-  
que injuri-  
as atque  
offensiones  
semper de-  
spicere.*

*Sen. de Cl.  
lib. 1. cap. 5.*

*Magni a-  
nimi est  
inurias  
despicere.*

*Sen. de ira  
lib. 2. 32.*

*Pro. 16. 32*



Psa. 22. 14.

2 Sam. 16

7.  
Ibid. 11.

12.

1 Sam. 24.

6.

tread on Gods earth: for he fought  
 when all *Israel* fear'd; yet *David*  
 was a Meek and tender-hearted man.  
*My heart is like wax* (saith he) *it is*  
*melted in the midst of my bowels*, yea  
 when that foul-mouth'd *Shimei* revile  
 led and cursed *David* to his face: yet  
 he forbad to touch him: let him go  
 lone; and let him curse; *It may be*  
*that the Lord will look upon mine affliction*:  
*and that the Lord will requite me*  
*good for his cursing this day.* And  
 when *Saul* who sought after his life  
 and would be appeas'd by none of his  
 good services, when nothing would  
 satisfie the Tyrant but the blood of  
 that innocent; and when God had  
 delivered him into *David's* hand; and  
 his friends and followers perswaded  
 to kill him, yet *David* would not  
 consent any violence should be offer'd  
 him. Yea he was so loath at  
 any time to take offence, and so un-  
 willing to give any, that his  
 heart

fought  
David  
d than  
) it  
ls, yea  
i reviv  
e: yet  
him a  
may be  
affli-  
equiv  
And  
s life,  
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ood of  
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raded  
not  
e of-  
h at  
un-  
his  
heart

heart smote him because he had cut  
off *Saul's skin*, surely then! it doth not  
betray want of courage to forbear  
revenge: *Potuisse nocere & nolle mag-  
nari gloria*. It is the greatest honor  
that can be to a man, to let pass oc-  
casions of revenge, and every good  
man will account it his glory to pass  
by *offences*, and not like many in our  
days who will not suffer the least  
injury to pass unrevenge, and for  
many *misses*, grow out of measure so  
offended, that the tedious trouble  
and charge of many years *suith* can  
hardly reconcile them.  
And others will redeem the least  
disgrace with a stream of blood, and  
cannot rest, but like men out of  
their wits take on, until they see  
their enemy weltering in his gore.  
*Caper trunco invidiosa dabit minimus  
solaia sanguis*. Yea moreover to  
such all company is loathsome, all  
places irksome, and their own life  
becomes

1 Sam. 24.  
5.

Pro. 19. 11

*Quorum  
præcordia  
nullis in-  
terdum  
aut levi-  
bus videas  
flagrantia  
causis*





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his own life; Is a Rebel against heaven; and no color or pretence what-soever can quit him from bloodguiltiness. I shall need to say no more to this purpose, seeing it so clearly appears that Meeknesse may vvell consist vvith *Wisdom* and *Valour*, and he is neither *wise* nor *valiant* that is not *meek*. It is a seemly ornament for all persons, and all professions. And therefore put on Meekness in *Ornamentum* as the fairest ornament of a Christian.

Fourthly, in *Monumentum*, a fourth use of Apparel it serves for distinction, not of Sexes only, but of callings. So Meeknesse is the badge of our profession, the *Livery* or cognizance of our *Christian Religion*: by this (saith Christ,) shall all men know that you are my Disciples if you love one another. And therefore Christ calleth his followers sheep, which is a gentle, quiet and harmless Creature, and

Joh. 13. 35

Joh. 10.

Mat. 10. 16 and *Doves* which is an innocent,  
 Mat. 18. 3. Meek and gentle Creature. And  
 Mat. 19. *little Children* simple without all  
 13. 14. drifts or aims. And Saint *Paul* to  
 the *Romans* affirms that he that hath  
 Joh. 21. 5. nor the Spirit of *Christ* is none of *his*,  
 Rom. 8. 9. now no disgrace doth touch a man so  
 nere as to say he is none of *Christ's*,  
 no *Christian*, & no *Christian* he is (St.  
*Paul* tells us) that hath not the Spirit  
 of *Christ*, now *Christ's* Spirit is a Spirit  
 of Meeknesse, *Matth. 11. 29. Learn*  
 Mat. 11. 29. of me (saith he) for I am meek, so:  
 Meek a man must be, or a *Christian*  
 he cannot be: or if in name yet not  
 in deed: for a *Christian* Man is a  
 Meek Man.

Those unquiet and turbulent spi-  
 rits, that like *Cadmus* Brethren are  
 so enrag'd against one another, that  
 they cannot rest whilst they can see  
 one alive, do shew of what generati-  
 on they are, the seed of the Serpent;  
 by their malicious cruelty they do de-  
 clare

clare from whence they are descended; as the *Thistle* is known by its *pricks*, having nothing notable, either *beauty* or *sweetness* to commend it; it would be trod upon without notice but that it discovereth it self by *vexing* those that touch it.

It is nothing to see *Creatures* of a savage nature to tear one another: how ill would it become *sheep* of the same fold; *Doves* of the same house, to put on cruelty and devour one another. And will it not hold as well for Christians of the same profession, the resemblance is Christs own; those men are like wolves and Tygers and snarling Dogs, (not *Doves* and *Lambs*) that are clothed with inhumanity.

Wrath and Cruelty and Quarrelling is a blemish to the profession of *Christianity*: for he that professes the Christian Religion (saith *Socrates* in the seventh Book and fifteenth,

M

Chapter



Chapter of his Ecclesiastical history)

*Etiam omnino ab his qui quæ Christi sunt sapiunt, aliena sunt cædes, pugne, & quæ alia sunt huiusmodi.* Socrat.  
*Eccl. hist. lib. 7. cap. 15.*

And *Ambrose* in his second Tome the first Book of his Orations in the 32. Epistle, doth thus purge himself of his pretended *rebellion* against the *Emperour*, when I am compel'd unto it, I am yet to learn what kind of resistance I shall make. I have learn'd to sorrow, I can weep, I can sigh against armed enemies, Soldi-

*Coactus repugnare non novi, dolere potero, potero flere, potero gemere aduersus arma, milites Gothos quoque lacryma mea arma sunt, talia enim munimenta sunt Sacerdotis, aliter nec debeo, nec possum resistere.* Ambr. Tom. 2. lib. 5. orat. in Ep. 32. pag. 123.

ers and Gothes, also my tears are my weapons? It is meet that such should be the fortification of one of my profession, otherwise I ought not, I cannot resist. The Christian (saies Tertullian,) is no mans foe, we render to no man evil for evil. We are forbidden to wish evil, to do evil, to speak evil, to think evil of any one without exception.

Christi-  
anus nul-  
lus est ho-  
sti. Tert.  
ad Scapu-  
c. 12. 2.  
pag. 130.

*ibid.* cap. 4. pag. 131. Nulli malum pro malo reddimus, male enim velle, male facere, male dicere, male cogitare, de quoquam ex equo veramur. Tert. Apol. advers. Gentes. cap. 36. pag. 66. Simul malum dispungi pecces nos liceret, &c. Tert. Apol. adversus Gentes. cap. 37. per totum.

For if it were lawful to return evil for evil, or to wipe out one injury with another, they were abundantly furnished with all necessities, both to defend themselves, and offend their enemies, they wanted neither Men nor Arms, number nor force sufficient: but that they were restrain'd by the conscience of their Religion which taught magis occidi

*liceret quam occidere.* We must lay down the *sword*, and take up the *Cross* and follow *Christ*. I have somewhere read of a *Bishop* of *France* taken ( in the wars ) a prisoner by the *King*, unto whom the *Pope* directed a threatening letter, commanding to set him at liberty, and withal, expostulating how he durst violently detain a son of the *Church*, unto whom the *King* returned a modest *Answer*, and withal, sent him the *Armour* the *Bishop* was taken in, with this Inscripti-  
on, *Anne hac est tunica filii tui?* does the *Church* give such liveries to her *Children?*

The *Liverie* of the *Church* of *Christ* is *Meekness*: and the good *Christian* is far from brables, and will rather suffer evil than do any.

*Accipere*

*quam facere prestat injuriam.* M. T. C. *Tusc. quest. lib. 3.*  
φανερὸν δὲ ὅτι ἄμω μὲν παύλα, καὶ τὸ ἀδικεῖν, καὶ  
τὸ ἀδικεῖν. τὸ μὲν γὰρ ἑλαττον, τὸ δὲ πλεον ἑκιν ἔστι  
τὸ μω. *Arist. Ethic. lib. 3. cap. 21.*

And



And it is more comfort to a Christian and honor too to *suffer* wrong, than in preventing it or removing it to *do* wrong. A care therefore should be had that in seeking ease from the evil of *punishment*, men burden not themselves with the evil of *sin*. For the lightest *sin* is a greater evil than the heaviest *punishment* in the judgment of the Apostle, *He that doth evil that good may come of it, his damnation is just.* Now to sin to avoid a punishment, is to do a great evil for a little good: much like to him, who troubled with a pinching shooe, doth pare his foot.

Rom 3.8.

Christian men must bear the reproaches and injuries of the men of the world, their *hearts* must not rise, nor their *tongues* rail, nor their *hands* violently attempt any thing against their enemies: but they must fairly and gently lay their faults before them, that they may see their error

and repent of it : and if they will not be reformed, *lawful remedies* when they can be had, may be used; and in the mean time they are to be pityed and prai'd for, till they can be brought to a sober reckoning; and this is the *Meek mans way*, and by this he is known to be what indeed he is, an *honest man*, and a good *Christian*.

2 Tim. 3. 8

But can any man think, or will any man say the *sour faces*, the disfigured *countenances*, the rude *behaviour*, uncivil *carraige*, and railing *speeches*, *cholerick fumes*, resisting the truth, men of corrupt minds, no judgment, little honesty, whose folly is manifest to all men, are these the *markes* whereby *Christs sheep* are known? or must such fellows as these carry away the note of perfection, whilst all sober men, and all others besides themselves, must lie under the rubbish of a sinful condition?

these

# The Royal Robe.

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These kindle the coales of contention, throw about their fire-brands, fly in the faces of all that contradict them, clamour against *Magistracy* and *Ministry* with open mouth, as *Jannes & Jambres* resisted *Moses*, so do they; they despise dominion, speak evil of dignities, raging waves of the sea, foming out their own shame, murmurers, complainers, crying down *Ministers*, *Sabbaths*, *Sacraments*, *Churches*, all *Order* and *Government* (as the *Edomites* did *Hierusalem*) raze it, raze it even to the foundation thereof. And of these men there are different *sects*, but although they have their *heads* turned diverse waies, and be divided in their *judgments* and *opinions*, yet like *Samsons foxes*, they are tied together by the *tailes*, and in their *ends* and *aines* they all agree.

2 Tim. 3. 8

Jude 8.  
Jud 8. 13,  
16.

Pf. 137. 7.

Judg. 15.  
4.

Is this the effect and fruit of that *Third Testament*, that *law of love*, that

M 4

eternal



*eternal Gospel* ( as they are pleas'd to call it ) the product of the *holy Ghost* in these last daies ? as these *Phanaticks* dream , but I leave these vain men.

It is a sad thing to consider what stirs and broils there have been in the *Christian* world for very trifles: unto what *height* and *heat* the contention has grown amongst persons of note and eminency for learning and piety about things of little moment, which would never have been, had there been *Meeknesse*: for where *Meeknesse* is, there will be a *quietnesse* of heart, a calmness of *spirit*, a *teachablenesse*, a *tractablenesse*, an *easinesse* to be perswaded, there will be *patience*, *humility*, and a fear and *tendernesse* of offending.

For want of *Meeknesse* what lamentable *rents* have been in the *Church* of *Christ* in former times: not only about things *indifferent*, (the  
*Easterne*

## The Royal Robe.

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Read *Enf.*  
and *Ser.*  
their Ec-  
clesiasti-  
cal histo-  
ries.

*Easterne Church* following one cu-  
stom & the *Westerne* another, oppo-  
sing each other with great bitterness).

But also about things meerly mi-  
staken, the contention has grown so  
hot between the *Greek* and *Latin*  
*Churches*, that the *Christian* world  
was like to be torn in peeces for a  
mistake of words: the *Greeks* judging  
the *Latins* *Sabellians*: and the *La-*  
*tins* the *Greeks* *Arrians*: had not  
this difference been seasonably com-  
pos'd by *Athanasius*.

In latter times what contentions  
have arisen in the *Churches* of *Ger-*  
*many*, *Sweden*, *Denmark*, *France*,  
*Helvetia*, about the ubiquitarie pre-  
sence, predestination, losing and  
not losing of grace, &c. Which  
were much encreased by *writing* and  
*disputing*, that might have happily  
been ended by a friendly *Mediation*,  
if in a meek way the *meaning* of both  
parties had been thoroughly listd.

And

And in these latter daies what fearful *rents* have been, and are still amongst us, he has *no mind* that considers not: no *heart* that *condoles* nor: *Quis talia fando temperet a lacrymis?* who can keep the Rivers of tears within the banks of their eyes? whose heart doth not bleed, whose spirit is not broken, (and who in the anguish of his soul, could not wish each pore of his body, an eye; that every eye might weep, for brinish bloody tears) when he seriously thinks of the miserable distractions that are amongst us: the land is divided, Lord heal the sores of it, for it shaketh. Oh could we but rightly lay to heart the mischiefs of our divisions, how *odious* to God; how *pernitious* to Religion. Alas that the Church of Christ should be so *rent* about certain *accidentals*, *immaterial*s, *unnecessaries*: when there is agreement in *fundamentals* and such points

Psa. 50. 2. i



what  
ill a-  
con-  
nor:  
mis?  
ears  
res?  
nose  
the  
with  
hat  
ish  
ly  
ns  
i-  
or  
r  
y

points as are *essential* to salvation; a-  
way with those *contentions* that occa-  
sion *harm* and *loss* to both sides,  
and let us endeavour to quench  
those *flames* which have already  
burnt down so many and so worthy  
parts of the house of God.

When *Meeknesse* hath been laid  
aside, and cruelty put on, what la-  
mentable combustions have been in  
the Christian World? what fury did  
they kindle up, to animate Nations a-  
gainst Nations: and in the same Na-  
tion one man against another, the  
mischiefs of an intestine Warre (oc-  
casion'd for want of *Meekness*) the  
Ruines of *Germany* evidently speak,  
and I would I might have *sought* an  
instance at so great a distance, and  
not *found* one nearer home, even  
in the bowels of this *Kingdom*,  
What *divisions* have there been?  
What *seditions* have been mov'd?  
What *fractions* have been rais'd?

The

The glistering sword, whose face  
 flashes forth lighting of terror, hath  
 passed through the land, wasting  
 and destroying: the sad Calamities  
 of a *Civil Warre* are better known  
 than that I should spend time to  
 repeat them.

Alas! what hath any *Kingdome*  
 gain'd at any time by this way, be-  
 sides *spilling* the blood, and *spoiling*  
 the goods of the unhappy people.  
 And it terrifieth me to Remember  
 how many flourishing *Empires* and  
*Kingdomes*, have been by means  
 of such Contentions, either torn  
 in peeces with intestine division, or  
 subdued to forrain Princes, under  
 pretence of assistance and aid! And  
 our own *Chronicles* make mention  
 how sore this Kingdom hath been  
 shaken with these dangerous evils.

The Barons wars, and the wars between the Houses of York  
 and Lancaster.

And

and yet neither the examples of o-  
ther Countries, nor miseries of their  
own are sufficient to make men be-  
ware; and you shall ever observe it  
of any Nation, that then it *begins*  
to be *miserable*, when it *ceases* to  
be *obedient*. *Rebellion* puts an end to  
the *prosperity*, and gives beginning  
to the *misery* of any people.

ευδαιμονία ἐστὶ τῆς εὐσεβείας μίση. ἐν εὐσεβείᾳ γὰρ οἱ ἀν-  
θρώποι μακάριος τὰς πόλεις, διὰ γὰρ αὐτῶν βίβας ἡμῶν οὐκ ἐστὶ.  
Theophylact. Com. in Ep. ad Rom. 13. 1.

Let us then beseech the God of  
mercy that he would send down  
from Heaven a spirit of Meeknesse,  
and raise up on earth able and fit  
Instruments to make up the breaches,  
and to quiet the distractions that are  
amongst us, to cure the wounds and  
heale the hurt of the Daughter of his  
People.

Jer. 6. 14.

For let me tell the World, re-  
dious suites and bloody Warres are



a scandal to the *Christian Religion*.

It were a great deale more comely  
(thinks our Apostle) to put on

1 Cor. 6. 7.

*Meekness*, to suffer wrong, and to  
sustain harm. Yet I would not be

mistaken, as if my meaning were to  
deprive men of the benefit of that

Rom. 13. 2

means which God hath ordained to  
right such as are wronged, for the  
*Magistrate* is the *Minister* of Gods  
ordinance.

For the preservation of men's  
lives, honors and estates: as well by  
*force of Arms*, as *suits of law*.

Yet no *suits of law* must be com-  
menced but with *Meekness*, in love  
& charity: no *Wars* begun but by the  
Command of a lawful *Authority*.  
And in both, in *suits of law* & *feats of*  
*Arms*, justice, not mallice must  
bear the sway: and not the fury of  
unruly *passion*, but the wholsome  
direction of rectified *reason* should  
govern our *affaires*. The Lord of  
Hosts

*Heaven* is the *God of peace*, and thither should suites and war tend, to gain a more safe, honorable and settled peace.

A *Christian* man should study to be quiet, his desire and his endeavour both should be for quietness and peace, *If it be possible as much as in you lies, live peaceable with all men:* But if men will be so quarrellsome, so froward and contentious, that nothing will perswade them to peaceableness: and that our cause is much like that of *Dauids*, to dwell amongst those that are enemies to peace, that when we speak of peace they are for warre. If we do what in us lies, and what is possible for us to do, and yet they will not be quiet, nor abate any thing of their savage nature, we may implore the aid of heaven, and pray the *God of peace* to assist us against the *Enemies of peace*, and

Rom. 12.  
18.

Ps. 120 7.

## Meeknesse,

and then let God arise and let his enemies be scattered; let them also that hate him, flee before him.

In perswading to Meeknesse then, the Apostle never meant to deprive men of lawful remedies against wrongs and injuries, when in a fair way with moderation and Meeknesse men seek to right themselves. But only to let men know how well it becometh Christian men to be gentle & mild, & to prosecute their affaires not with rigour and severity, but with Meeknesse, by such proceedings giving men to understand that reformation, not revenge is aim'd at.

And as this is the proper garb of a Christian, so amongst Christians it

best becometh } Magistrates  
and  
Ministers.

Mildnesse doth well become a Christian



that Magistrate, who should order his  
actions according to Reason, not  
after his Passion. Clemencie (saith  
Symonides) is βασιλική, a vertue meet  
for a Prince, whose royal disposition  
is better known by gracious remissi-  
on, than rigorous exactions. The  
Orator praising Caesar, above all, com-  
mends him for his Clemencie, that  
his fortune had nothing greater than  
that he had power, his nature no-  
thing better, than that he had will  
to save many; and the Philosopher  
doth not only commend, but even  
admire the rare temper of that Prince,  
who importuned by one of his Of-  
ficers to subscribe a Bill against cer-  
tain malefactors, after some delayes,  
being urged to signe the writing, he  
much against his will, took the pa-  
per, and cried out, *I would I knew*

*Nihil est  
tam popu-  
lare quam  
bonitas:  
nulla de  
virtutibus  
tuis pluri-  
mis nec  
gratior nec  
admirabi-  
lior misere-  
cordia,  
nihil habet  
fortuna tua  
majus quam  
ut possis:  
nec natura  
tua melius  
quam ut*

*vult conservare quam plurimos. Cicero Orat. vult 3. in Orat.  
2. Ligario in fine.  
10. Marcus Tullius cum chartam protulisset traderetque exclamavit  
vellent scire literas. Sen. in lib. 2. de Clem. c. 1.*

*utinam mi-  
hi liceret,  
& mortuos  
ad vitam  
revocare.*

not how to write. And Theodosius the younger, when it was demanded of him why he would not punish some capital offences, made answer, *I would it were in my power to restore life to the dead.*

And the clemencie of those Magistrates is worthy to be remembered, who deferred the execution of such persons (that by their Lawes were condemned to die) for certain dayes, that in the interim enquiry might be made, whether any thing could be found in favour of them, that they might be spared.

Moses the best Magistrate that ever was, was the meekest man that ever was; and it is written of the Kings of Israel, that they were merciful Kings. Magistrates are Gods upon earth, and it cannot be denied but they are the best Magistrates that come nearest to the example of God; now God is loving to every one

Num. 12. 3.

1 Kin. 20. 3.

Hsal. 82. 6.

one, and his tender mercies are over all his works. The Bees (it is said) amongst themselves do exercise a certain discipline, and have the forme of a Common-wealth, and amongst them there is a Master Bee, whom all the rest do follow as their King, yet this Bee is without a sting; even nature teaches the chief Magistrate to be gentle and gracious, and it will turn much to his advantage, for in being such, he shall be more safe, more honoured, and better obeyed.

Pla. 14. 9

Insignis Regis forma, dissimilisq; ceteris tum magnitudine, tum in tore hoc ramentum maxime distinguitur iracundissimum & pro corporis capitis pugnassissimum

ne sunt apes, & aculeos in vulnere relinquunt: Rex ipse sine aculeo est noluit illum natura nec seruum esse, nec ultionem meritis constitutam petere: telamque detraxit, & iram ejus in cunctis reliquit. Sen. de Clem. lib. 1. cap. 19.

1. More safe he shall be, the peoples love is the Princes greatest safety, and this is procured, and maintained with gentleness and humanity, the wisest and the greatest Princes have

Regibus certior est ex Mansuetudine securitas. Sen. de Clem. lib. cap. 8.

Nullum est inexpugnabile munimentum amor civium. Sen. de Cle. lib. 1. cap. 19.



*Qui clem-  
entes fue-  
re maxima  
ex parte  
usque, ad  
seros annos  
tuto vixe-  
runt. Bapt.  
Campoful.  
in lib. 5.  
exempl.*

*Illius mag-  
nifico sta-  
bilis, fun-  
dataque  
est, quæ  
omnes tam  
supra se  
esse quam  
pro se soi-  
unt. Sen.  
de Clem.  
lib. 1. cap. 3*

left to the world many notable ex-  
amples of their *Clemencie*, whereby  
they have established their *throne*, and  
made their *Empires* more firme and  
lasting, *illius magnitudo stabilis fun-  
dataque est*, his Majesty is sure and  
permanent whom men are perswad-  
ed is for them as well as above them,  
who watches for their welfare, whose  
presence begets in his subjects a love  
as well as *reverence*, not flying from  
him, but running to him as to an *A-  
sylum* or Sanctuary; such an one they  
ought to esteem as the breath of  
their nostrils, worth ten thousand of  
themselves.

2. He shall be more *honoured* for  
his *Clemencie*, it is the most precious  
*Jewel* in the *Crowns* of *Princes*, an  
addition to their greatnesse, hath in  
it a *majesty* as well as *sweetness*, which  
not allures only, but awes. A *Cle-  
ment Prince* is an object for love and  
wonder to stand amazed at, unto  
whom

whom all men *tangquam ad Clarum*  
*in beneficium sidus certatim advolant*,  
 can there be a greater honour than  
 was that of *Titus*, to be the *darling*  
 of the world? What can be more  
 honourable, than to live with the  
 good liking of all? whose life is  
 rendered as a common benefit of  
*mundi*, whose death is the fear of  
 all the hope of none, whose presence is  
 desired as some *Cælestial influence*,  
 and whose person is beheld with al-  
 most a divine *veneration*, for he that  
 comes nearest to God in his *clemen-*  
*cia* and moderation, why should he  
 not be next to God in our love and  
 estimation?

3. He shall be *better obey'd*: Ri-  
 gour and severity is an *unsafe* and an  
*unpleasant* way to keep the people in  
 their obedience. Man is a sociable  
 creature, and is easilier led, than  
 drawn. The will of man is sooner  
 tamed with *advis'd* following, than

Titus cog-  
 nomine pa-  
 terno amor  
 ac delicia  
 humani  
 generis. C.  
 Suetoni.  
 Tran. de  
 vita Tit.  
 vesp. 12.  
 Cæsar, quid  
 pulchrius  
 quam vi-  
 uere optan-  
 ribus cun-  
 ctis. Sen-  
 de Clem.  
 lib. 1. c. 19.

*Verecundi-  
am peccan-  
di, facit  
ipsa Cle-  
mentia re-  
gentis. Sen.  
de Clem.  
lib. 1. c. 22.  
Remissius  
imperanti  
melius pr-  
retnr. Sen.  
de Clem.  
lib. 1. c. 24.*

*Principis  
erga scele-  
ratos leni-  
tas, est in  
bonos cru-  
delitas. Cic.  
3. offic.*

*rash* resisting. Besides the clemen-  
cie of the Magistrate makes the sub-  
ject ashamed to offend, for he must  
needs be accounted extremely bad,  
whom a *Magistrate* inclined to *pity*,  
doth *punish*. Therefore the saying  
of the Philosopher is to be approv'd,  
who saith, *The people will be best ru-  
led, when they are mildly governed.*  
Yet a care must be had that the *Ma-  
gistrate* be not too *remiss* in punish-  
ing, for some if they shall perceive  
the *reins* of government to be slack-  
ened like a mettall'd horse, they will  
overthrow the *Rider*. It is better  
to live under a rigid government  
where no man dare do any thing,  
than in an *Anarchie*, where any man  
dare do all things. It is likely to  
go ill with the good, when bad men  
may do what they will; clemencie  
to the bad, is cruelty to the good: it  
is the duty of a good *Magistrate* to  
stop the mouth of wickednesse, and to  
vindicate



vindicate a wronged *innocencie*. The discreet Magistrate will wisely distinguish, he will make a difference, that honest men be not discouraged, and the hands of the wicked strengthened.

When wickednesse is grown exemplary, and wicked men incorrigible, the Magistrate must deal with them as the Chyrurgeon with an unsound member, cut it off lest it endanger the whole body; for it is better that one member perish, than that the whole body should be ruin'd, the safety of many is to be preferred before the pleasure of one. Seasonable justice prevents many mischiefs, which afterwards knows no remedy but patience; lenity in some cases is cruelty.

But as the Chyrurgeon in cutting off a member, or searching of a wound, is deaf to the complaints of his patient, and heeds not his teares nor his cries, till he have done his work. So

*Inmedicabile vulnus ense recidendum ne pars sincera trabatur. Quia melius est paucorum supplicio universos eximi quam in omnes vindicari.*  
Ambros.

*Anus &  
muliercule  
sunt, que  
lachrimis  
nocentissi-  
morum mo-  
ventur.*

*Senec. de  
Clem. lib.  
2. c. p. 5  
Aut ut cum  
quem punis,  
emendet  
aut ut pa-  
na ejus ce-  
teros meli-  
or reddat:  
aut ut sub-  
latis malis  
securiores  
ceteri vi-  
vant. Sen.  
de Clem.*

*lib. 1. cap. 22.*

*ben; mo um non habet.*

*Sen. de Clem. lib. 2. c. p. 4.*

the good Magistrate, though never so meek, doth stop his eares to the cries of the guilty: It is for women and children to be mov'd with the teares and sufferings of desperate and incorrigible offenders.

The Magistrate then is meek and merciful, nor that punisheth not at all; but with justice and due moderation, and that having just cause to punish, hath respect both to the measure, and to the end. Respect must be had to the measure, for some there are who having cause to punish, know no mean in punishing, but proceed to that height that mans nature is dishonour'd in a personal suffering.

2. Respect must be had to the end, and that is, first the reformation, not destruction of the delinquent:

quent: for a difference must be made between the sin and the sinner, the person and his fault; let the fault be corrected, but let the person be spared, and so punish, that the sin may be destroyed, and the sinner saved.

A second end of punishing the guilty, is for the example of others, that they may fear and beware lest they fall into the same condemnation. *junctus in culpa non separatur in pena.* It is the rule of justice, that they who are guilty of the same offence, should partake of the same punishment.

A third end of punishing, is that the evil being removed and taken out of the way, the rest may live the more securely; for when the wicked perish, the righteous encrease, *Prov. 28, 28.*

For as the painful husbandman doth gather out the weeds that the corn may grow the better, and cuts off

Pro. 2. 28.



*Clementia  
sua severi-  
tatem sen-  
tentiæ tem-  
peravit. Hi-  
eron, in La-  
cam. 18. 27.  
Vt fulminis  
paucorum  
periculo ca-  
dunt, omni-  
um metu;  
sic animad-  
versionis  
magna um  
potestatum  
terrent la-  
tius quam  
nocent. Sen  
de Clem.  
lib. 1. c. 8.  
Summa pen-  
sationis et  
um viliissi-  
mi sangui-  
nis. Sen. de  
Clem. lib.  
1. cap. 1.*

off the superfluous and dead *branches* of his *trees* and *vines*, that they may bear *fruit* the better; so doth the good *Magistrate* deal with such men, whom he shall find to be *pernicious* and *unprofitable* to the *Commonwealth*.

And thus as *Justice* hath respect unto the *cause*, so hath *Clemencie* regard unto the *measure*, and to the *end*; for the *Magistrate*, like the *Surgeon*, should have an *Eagles* eye, a *Lions* heart, but a *Ladies* hand; *skill* and *colorage*; but withal *tendernesse* and *gentlenesse*.

For the threats of the *Magistrate* should be like *thunder*; which affrights many with the *noise*, hurts few with the *stroke*, and therefore the *Magistrate* hath the sword carried before him in the sheath (*ferrum vagina reconditum*) and is not to be drawn but upon weighty occasion, they must be sparing of blood, even of the most vile,

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vile. And now you have heard that meeknesse is a garment meet for the Magistrates wear.

Secondly, mildnesse doth well become the Minister; the Prophet saith of God, *Thou Lord art good and gracious, and of great kindness to all that call upon thee.* Rigour and severity will ill become the servant when his Lord is gentle and full of courtesie; the Ministers of the Gospel are to be followers of Christ, and he was a *Lamb* for meeknesse: for were a Minister never so well gifted, and had the tongue of men and Angels, if he have not meeknesse and charity, all is nothing; and therefore Saint Pauls advice is, *let all things be done in love*: and his practice was the same: for them with whom he had to deal, the people under his charge, how gently did he handle them! how kindly did he entreat them: request them: praying them: exhorting

Psal. 86. 5.

1 Cor. 13. 1

1 Cor. 16  
14.

2 Cor. 10. 1

2 Cor. 2. 8

2 Cor. 6. 1.

2 Cor. 10. 1

2 Cor. 6. 13

2 Cor. 7. 12

Eph. 4. 15.

Phil. 3. 18.

Gal. 6. 1.

1 Thes. 2. 7

exhorting them with all earnestness, beseeching them; and so often as he speaks unto them, it is in all tenderness as a father to his children; in all things so behaving himself, that his care towards them in the sight of God might appear.

When a point of doctrine is to be delivered, he will have that done with a kind affection, follow the truth in love: when sin is to be reprov'd, that must be done in tender compassion. I have often told you, and now tell you weeping.

When any abuse is to be reformed, he will have it done with a gentle moderation; If any man be overtaken with a fault, ye which are spiritual restore such an one with the spirit of meeknesse: And we were gentle amongst you (saith the Apostle) even as a nurse cherisheth her children; for a nurse to quiet her infant, cum dabit verbera, ostendit ubera, shews the breasts,



braids, when she shakes the rod. Saint Paul to the *Corinthians*, the first Ep. the fourth Chapter, at the last verse, shall I come unto you (saith he) with the rod, or in love, and in the Spirit of meeknesse; for the good Minister, like Davids shepheard, hath a rod as well as a staffe. A rod of correction, as well as a staff of consolation; A staffe to uphold the weak, a rod to beat down the wicked. For the Minister if occasion be, may, and ought to use sharpnesse, according to the power which the Lord hath given to edification, and not to destruction.

1 Cor. 4.  
ult.

Psal. 23.

2 Cor. 13.  
10.

When Christ was transfigured on the mount, there appeared with him Moses and Elias. Moses the giver of the Law, the meekest man alive. Elias a revealer of the Gospel, a man full of zeal and fervencie. The severity of the Law required a gracious dispencer, and therefore it was given in the hand of a Mediator; but the

the Grace of the Gospel requires a zealous Minister.

The Word of God is a *precious treasure*, but the Ministers of this Word are but *earthen vessels*, men of like infirmities and passions with your selves (as Saint Paul said) we have this treasure in earthen vessels; and as the liquor relishes of the vessel, so amidst the divine graces of the holy Spirit, *aliquid humani intervenit*, there is some relish of humane passions and affections; hence we see some of Gods ablest servants, his best Ministers, sometimes too passionate and hasty, and sometimes too remisse and slow: and therefore as the slow are to be excited and quickened, so are the hasty to qualifie their natural sharpnesse with gentlenesse and moderation. Peter was a mild man, *filius Fone*, the sonne of a Dove, and therefore had James and John joyn'd with him who were *Boanerges*,

voices, sonnes of thunder.

*Paul* on the other side was of a tart and sharp nature, and had for his companion, *Barnabas*, a son of consolation.

The Minister of the Word, hath a word of terror for the obstinate and stubborne, a word of comfort for such as are poor and penitent; to the one he comes like *Elias* in a whirlwind to beat him down; to the other he comes like *Noahs Dove*, with the Olive branch of peace in his mouth to raise him up: to the one he is the saviour of death unto death: to the other of life unto life.

Yet what ever their condition be, the Minister of the Gospel is to preach Repentance, and to offer Grace to all that will accept it, and this is to be done with all gentlenesse, for the will of man is naturally stubborne, and therefore sweetly to encline it, and gently to move it, is the best means effectually

*Natura contra  
rumax est  
humanus  
animus  
& incon-  
trarium at-  
que arduum  
intens: se-  
quiturque  
facilius  
quam du-  
citur. Sen.  
de Clem.  
lib. 1. c. 2. 4  
2 Pet. 3. 9.  
1 Tim. 2. 4.  
Ez. 33. 11.  
Ez. 18. 23.  
Joel. 2. 13.  
Mat. 5. 48.  
1 Pet. 5. 10.*



effectually to perswade it, which otherwise will become *invincible* by any terrors or threats of death or judgment, there is no more ready way to snatch a man out of the hand of sin, and to make him willing to run the way of Gods Commandments, then to preach the Word in *meeknesse*, for is not God the Father, the Father of *mercie*? not willing that any should perish, but that all should come to repentance, who will have all men to be saved, and to come unto the knowledge of the truth: He desires not the death of a sinner, but is gracious and merciful, slow to anger, and of great kindness, forgiving sinnes and iniquities; and are we not called to the imitation of our heavenly Father, to be like him in this particular, in patience and meeknesse, and tenderness of compassion? God the Sonne is the God of all grace, the very character of meeknesse, who would not break

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break the bruised reed, nor quench the  
smoking flax. Who came not to de-  
stroy men's lives but to save them. Not  
to bring down, but to build up the bro-  
ken-hearted. When he comes it is like  
a fleece of wooll, or like rain  
on the mown grass. And the same  
that Saint Paul would have in us all,  
was in him.

Mat. 12. 20

Luk. 9. 56.

Isa. 61. 1.

Psa. 72. 6.

Phil. 2. 3.

God the holy Ghost he is the Com-  
forter, the God of all consolation  
that breaths inward comfort into the  
heart, whose working is very secret  
and sensible, but with great effi-  
cacy, powerful, sweet and unspeak-  
able. The God of love and unity  
that delights to be where men  
live in peace and amity, appeared to  
Christ in the shape of a Dove, and  
dwelleth in all that are Christs the  
properties of a Dove: meekness, gen-  
tleness, simplicity and innocency, and  
there were no more: this is  
the united examples of the

Mar. 3.



three

three persons, Father, Son, and  
 holy Ghost, to work us to this gra-  
 cious practice of meekness in our  
 dealings, and Saint Paul sheweth that  
 the servant of the Lord must be  
 a striker, but gentle towards all men,  
 apt to teach, suffering the evill me-  
 patiently, instructing them with  
 meekness that are contrary minded,  
 God at any time will give them re-  
 pentance that they may know the truth.  
 2 Tim. 2. 25. is sure our Tribe hath met with man-  
 y discouragements, strong opposition  
 what dealings they have found, let  
 A. 13. Saint Luke speak Acts 13. 45. when  
 45. 46. he brings in the Jews speaking against  
 Saint Paul, contradicting and blasphem-  
 ing, putting from them the word  
 of God, and judging themselves unworthy  
 of everlasting life. Of such the Ap-  
 postle hath pass'd his sentence,  
 that troubleth you shall bear his judg-  
 ment, whosoever he be. Wherefore  
 let Ministers, who suffer according



to the will of God patiently wait upon the Lord, and commit themselves to him in *well doing*; meekly attending the manifestation of that mercy which God will in due time reveal, will plead their cause, & spoil the soul of them that spoiled them. And now you have heard Meekness is a garment for the Ministers wear.

Pro. 22. 33

Truly, It is a Garment for every man wear, of what condition soever he be; if he be poor, meekness will make him patient and content with his poverty; if he be rich, meekness will make him humble, and thankful to God for his wealth; if he be wise and learned, meekness will make him sober and moderate; and if he be given to be angry, meekness will make him discreet and temperate; if he have offended, meekness will make him penitent, and if he be in-quiet, meekness will make him peaceable and quiet. If a man be re-  
viled,

ruled, injur'd, persecuted, afflicted, meekness will make him silent, or speaking to pity, or to pray for the slanderous and injurious. And if he be praised, or honored, meekness will make him modest, gentle, not proud nor puffed up.

You percieve how much it concernes every man, in whatsoever condition he is in, to get meekness; which, that he may

do } somewhat he must labor for.  
 } somewhat he must beware of.

Of those things he must labour for.

The First is *humility*: For where humility is, there will be meekness; an *humble heart* is the proper habitation of a meek spirit. He that is *humble* will look into himself, & understanding upon enquiry what a poor thing

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himself is; will learn to deny himself and acknowledge his defects, imperfections, finfulness, the dangers and miseries he is liable unto, will have a mean opinion of himself.

Will not despise or envy men.

Will not murmur or repine against God.

But will account the meanest of Gods mercies too great, and too good for him, and will be contented with that portion, God in his providence shall deal out unto him whatsoever it be.

The Second thing he must labour for is love and charity, for where there are, there will be meekness.

If there be any thing said,

If there be any thing done.

} that

is capable of a good construction; Charity will give it.



Where there is Peace and Unity, Charity will seek to maintain them. Where there are differences and distractions, Charity will labour to compose them.

Where any thing is amiss, Charity will seek to amend it; for want of which Charity, what woful rents and breaches have there been, even amongst Brethren. Witness the falling out between Paul and Barnabas, Chrysostom and Epiphanius, between Jerome and Rufinus, Enstatius and Eusebius.

Act. 15. 39

Zozom.

Eccl. hist.

lib. 8. cap.

15.

Socrat. Eccl. hist. lib. 8. cap. 14. Hic mihi qui vos alicubi, simul invenire non possumus, ut nunc videmus --- ne de vobis scribendo spargatur, qua quandoque concordet, d. l. ve non poteris.

Aug. Ep. 15. Zozom. hist. Eccl. lib. 3. cap. 18.

Socrat. Eccl. hist. lib. 1. cap. 24.

And those hot contentions between the Lutherans and Calvinists, the Remonstrants and Contraremonstrants. How have these contentions been heightened and aggravated which

which might have been happily re-  
conciled, if each side would have  
bid adieu all prejudice, and met toge-  
ther in charity with Meekness.

Thirdly, Labour for a good con-  
science, not for a *conscience* to take offe-  
nce, but *conscience* to give offence.

A *conscience* misinformed is a  
bad guide, such, like the *Pontic* in  
the *Moon* light, will fight with  
their own shadows. trouble of the  
they are and unsatisfied, and will be  
contented with no *Religion*: except  
such as is after the *mode* they have  
set up in their *addle-heads*. With  
some (all unlawful both opinions and  
practices shall go for *conscience*.)

Affection and the stiffness and un-  
flexibleness of their own wils: con-  
jectures and opinions how are they  
carried away with, and *Conscience*  
must bear out all. Men who never  
made *Conscience* of any thing, yet if  
it come to be questioned, wherein

Per erro-  
rem longe  
cadentes  
umbras su-  
as quasi  
hostium  
corpora pe-  
rebant.  
Luc. 11.0.  
de Bel.  
Pontico.  
151.5 20.

they are concerned or interested, they will evade a duty so far as the pretence of Conscience will serve their turn.

Now let any man judge what effects the granting liberty of conscience is likely to produce.

Isa. 5. 20.

Rashness shall go for resolution, faction for zeal, good for evil, & evil for good, and grossest absurdities shall be palliated under Conscience.

In instance in some particulars the conscience of truth, take truth for religion; then the truth of religion there is nothing more to be laboured for.

(Yet that may not pass for truth of Religion, which some men will take up and stand upon, if it be fundamentally admit not the variation of a letter, and fasten it, & recede not from its constant earnestly for it.

But if it be otherwise, a circumstantial truth only, of little moment,



that some logomachia, some strife  
of small consequence, may not this  
be considered, better an unnecessary  
strife lost, than the unity of the  
Church, detain nor the truth of God  
in unrighteousness.

Modicus ac  
valde mi-  
nutis cau-  
sis inter  
vos con-  
tenditis,  
Eus. de  
vita Con-  
stan. lib. 2.

Num. aquam sit ut pro-  
prie loquar quidam de vanis verborum inter vos contentatione  
fructum non habent. Ibid. aliqua de re lep-  
tula. Rom. 1. 18.

Rejoice not that zeal which is pas-  
sion in matters of lesser moment,  
it is Christian prudence to prefer  
peace, and far better it is for the glo-  
ry of God, and edification of the  
Church to be quiet than contend.  
A man to act according to consci-  
ence at all times is not warrantable;  
for duty though it must never be  
declined, is not alwaies to be declared.

Besides God is above conference,  
and God hath set us Rules to act by,  
and if we leave Gods Rule to follow

our

our own humour; this some will call  
conscience, but such an one as must  
first be mortified, then Reform'd.

And what is more usual than to  
pretend conscience, when other mat-  
ters are intended. Hypocrisie is a  
painted Sepulchre; what is more u-  
sual then to paint over a rotten heart  
with a zealous mouth, Absolons vow  
is his Mask for his Conspiracy against  
David, and Jezebels fast is hers for  
destroying Abah. The Hypocrite  
under pretence of Religion hath other  
aims than Gods service; and only  
makes Religion for which he seems so  
hot, a *Stalking-horse* to his own  
ends.

The greatest *villanies* that ever  
the Sun saw, have been committed  
under pretence of Religion and Con-  
science: What will men be asham'd?  
What will men be afraid to do?  
that in a bad cause dare appeal to God  
and Conscience; to say nothing of the  
waiwardness

See D.  
Hil.

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inwardness of a scrupulous and well-informed conscience, all that I shall say, is to wish all men by all means to labour to inform their consciences right, which will lead them in that way with calmness and quietness, to a good conscience and that is the way to Meekness.

Fourthly, Labour for Unity, for where that is, there will be meekness. This Unity is spiritual, (so St Paul calls it) the unity of the Spirit. For if one spirit do animate all, and act in all. All will be as the primitive Christians were, and as Saint Paul would have all Christians to be, of one mind and of one heart.

AA. 2. 1.

Where men are divided in their minds, there is, dissention.

They think otherwise, and as they think, so they teach, and teach so because they consent not.

Where men are divided in their hearts, they are estranged in their affections,

1 Tim. 6.  
3.



*affections*, and there is discord.

So where there is division, there is contention and discord.

And what meeknesse can there be where there are these?

Whereas being one in mind and heart, there will be Kindnesse and Gentlenesse to teach other, for thus united they will conspire together for the welfare of each other; and will help one another, and forbear one another, and bear with one another, and be kindly affectionated one towards another, will love one another, and do good to one another, for where is unity every one partakes of the benefit of any one.

This spiritual unity is of two kinds:  
 1. *unity of faith*; and,  
 2. *unity of order*.

For thus all joyned together in one by a spiritual bond a religious *Brotherhood*; (for Religion they say comes a *Religando*) because it fastens and ties all

all in one: the body to the head, and  
the members one to another, so the  
Apostle, we being many are one body  
in Christ. Now of these two unities  
we shall first enquire how the unity  
of faith tends to meeknesse. That  
faith is one Saint Paul puts it out of  
Question, there is but one faith.

De BA  
DI 110  
Dicitur  
esse Religi  
onem quod  
quasi in  
fascem De  
i uniti vult  
eti & reli  
gati sumus.  
Hieron.  
Dicitur I  
Religionis

quod a vinculo pietatis esse deductum; quod hominem sibi Deus  
constringit & pietate continet. Lact. Inst. lib. 4. cap. 28.

Hoc vinculo pietatis abstricti Deo & religati sumus; unde  
in saeculo nomen accepit. Idem ibid.

Quia ergo dictum est, eo quod per Deum unum soli Deo religamus ani  
mas nostras. ad cultum divinum animo ferendum. Isidor. lib.  
8. Etym.

Quia est, quia si anima uni Deo unde se peccato sepe ave  
ret reconciliatione ligata. August. lib. de quantitate anime.

Rom. 12. 5. 1 Cor. 12. 12, 13. Eph. 4. 5.

For as there is but one common  
salvation that any man can hope for  
So is there but one common faith  
which every man must profess & be  
partaker in all.

Jude 3.  
Tit. 1. 4.  
1 Pet. 1. 5.

Joh. 1. 22.  
Mar. 1. 15.  
2 Thes. 2.  
12, 13.  
1 Tim. 4. 3.

This faith is one, as having one  
divine

Act. 20. 21.

Gal. 2. 16.

Gal. 5. 26.

Eph. 3. 13.

1 Tim. 3. 10.

Rom. 12. 1.

1 Cor. 13. 1.

Job. 12. 27.

2 Cor. 1. 1.

Gal. 5. 27.

2 Cor. 1. 1.

John. 1. 1.

Rom. 3. 1.

1 Cor. 13. 1.

1 John. 5. 1.

1 Cor. 13. 1.

1 Cor. 13. 1.

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1 Cor. 13. 1.

1 Cor. 13. 1.

1 Cor. 13. 1.

*Divine truth* for the general object of it.

And our Lord Jesus Christ for the special object of it.

The general object of faith which is the Gospel is a Doctrine of meekness.

The special object of faith (which is Christ) is an example of meekness.

So, that where true faith is, there must necessarily be meekness.

For as faith unites the soul unto God by the band and conscience of Religion, so doth it unite one to another by the band of love.

But where men are divided in their faith, and one takes this for truth, another that, and a third denies both, for many men many minds, who multiply their faiths, as for as they will.

And whilst every one strives to make good his opinion to the prejudice



sake of another, they heap all the  
 revilings and reproaches, upon  
 their adversary they can devise, and  
 for want of better Arguments, will  
 disparage his Doctrine by disgracing  
 the person; this is the usual course  
 men take when they divide them-  
 selves from the truth, and want Rea-  
 son and Scripture to support their ex-  
 ercise, and no marvail though their  
 foul mouthes be opened against the  
 Omnipot, (whom like Beagles they  
 pursue with open cry) when they  
 open their mouthes against God,  
 his case is the same with Gods, be-  
 cause God and he maintain the same  
 cause, and therefore the Psalmist  
 saith, Arise O God, plead thine own  
 cause, remember how the foolish man  
 reproaches thee daily. Who knows  
 not that Heresies make men insolent,  
 proud and stubborn, speaking per-  
 verse things to draw Disciples after  
 them, by whom the way of truth is  
 evil

Psa. 74. 23

Isa 59.14.

evil spoken of. It hath ever been  
the fate of *truth* to meet with oppo-  
sition, (*veritas odium*) am I become  
your enemy because I tell you the  
truth, saith our Apostle, truth  
is sold in the street, and Christ when  
he cometh shall he find faith upon  
earth? many false faiths, but true  
faith is but one.

It is a sure rule, to set up a multi-  
tude of Gods, is to destroy the true  
one, for he is not if he be not one,  
Each is, as God is, but one, yet al-  
though it be *unica*, it is to be lament-  
ed it should be sold.

Isa 59.14.

Great contention there is on all  
hands, some for the *truth*, and some  
against it; yet there is none so far  
carried away with a liking of error,  
but pretends *truth*, they so cloak and  
conceal their error, that there may  
be a shew, some appearance and  
probabilities of truth, their doctrine  
is the doctrine of Devils, and there-  
fore





Quam ve-  
hementi &  
acri do'o-  
re indigna-  
bar mani-  
cheis, &  
miserabar  
eos rursus,  
quod illa  
sacramenta  
& illa me-  
dicamenta  
rejecerent,  
& insani ef-  
fent adver-  
sus Antido-  
tum qua sa-  
ni esse po-  
tissent.

ditions, what he speaketh of the  
Manichees raging against the Sacra-  
ments, in this case the Meekness of one  
side most case, the madness of the  
other. Could they erre with sobriety,  
keep themselves within the bounds  
of moderation, and be ready to lay  
aside their error, when they are con-  
vinced of it, somewhat might be said  
in favour of them; but when that  
which with great peremptorinesse they  
have rashly taken up, with much per-  
sistence and stubbornnesse they will ob-  
stinately maintain, and desperately  
with bitterness lie in the faces of  
such as contradict them, admon-  
ish them, or would reduce them;  
when by their indefatigable and un-  
wearyed wiles they corrupt and ensnare  
the minds of the simple, and compass  
sea and land to make a Presbiter, it is  
high time that such be dealt with, as  
Seducers, and destroyers of silly souls.

Towards proud and vain talkers and  
 doctors. Saint Paul directeth Titus  
 how to behave himself, to rebuke  
 them sharply, and in the Acts Saint  
 Luke tells us how Saint Paul handled  
 Simon the Sorcerer; for he that is  
 a Heretick, if he will not be reclaim-  
 ed, must be rejected; when they  
 become intolerable, cast them off; if  
 they will not be brought to the uni-  
 ty of the faith, but desperately seek  
 to destroy it, and seduce men from  
 the right way, they are enemies to  
 the cross of Christ; whom no fair means can  
 reclaim, rigor and extremest severi-  
 ty is fittest for them: this for Seda-

Ti. 1. 12.

Acts 13. 10

Ti. 3. 10.

But, such as are seduced through  
 weakness or ignorance, must be pitied,  
 not insulted over: in this way to be  
 profitable is to be pleasing.

Anger and indignation must be  
 suppressed, Backbite and Envy must  
 be put far from the eyes, grief

James 5.

19, 20

19, 20

him the hearty compassion in the bow-  
els & tenderesse of affections must wit-  
nesse the desire to help them out of  
their error. Brethren, if any of you  
have erred from the truth, and one con-  
vert him, he shall know that he that  
converts a sinner from the error of  
his way, shall save a soul from  
death. Overcome them with kind-  
nesse, though they have erred from  
the truth in great measure, bring  
them back, and shut not that Gate of  
Grace against them, which God hath  
set open for all, nor with precipitate  
hast, be not righteous overmuch, Is  
he a persecutor of the truth? such  
was Saint Paul: an idolater, an ad-  
versary. If such were some of you.  
Be dead in malice with him, and if  
he fail in judgment only, be not too  
rigid in judging such failings, it from  
infirmitie. It were harsh to condemn every  
error for heresie, about truths of les-



## The Royal Roll.

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serment, and remote from the  
foundation; all that dissent from us, or  
think otherwise than we do, are not  
to passe under so hard a censure. It  
cannot be expected in a world of such  
variety of men and minds, that all  
should agree in all points, and there-  
fore let the modesty of the Apostle in  
this case be our rule, if in any thing  
ye be otherwise minded, God shall re-  
veal this unto you.

Phil. 3. 15,  
16.

But Better instruction from good men,  
and further revelation from a gracious  
God, may bring them into the right  
way, who for the present are in the  
wrong. Besides, truths (we know)  
as they are not all of one size, so are  
they not all revealed at one time, la-  
ter times have manifested some truths  
which formerly were intolded in ge-  
neralities; which being thoroughly  
scanned, a more full, distinct, and ex-  
plicit knowledge is attain'd: and un-  
to such to whom they are still veiled,

and

P 3

If

if they come not up in every particular to our sense, they are with meekness gently to be entreated, not rashly to be reprehended; so many as build upon the same foundation, though the superstructure differ.

1 Cor. 3.

12

The fiery trial shall manifest every mans work, of what sort it is, and according to his work shall his reward be; let us not therefore judge one another any more; when God sees his time, he will judge uprightly; and then, if we would stand before God with comfort: let us be sure our work be good, our doctrine sound, and labour for an unity of faith, which until we can have, we can never have quiet. United in affection we cannot be so long as we are divided in our faith, be one there, and a calbe will quickly follow.

The next, we must labour for an unity of order, that of faith respecteth Doctrine, this of order, Discipline;

pline; the *Doctrine of Faith* is upheld and maintain'd by *Order of Discipline*, and what *Order* can there be, where there is not *unity*? but where all decently and in a seemely order are united under one *Discipline*, there will be quiet; the *Apostle* doth often tell us, the *Church* is but one *Body*, consisting of many *members*, so distinguished for their *uses* and *offices*, yet so compacted for their *places* and *order*, that there might be no *schism* in the *body*; for where *schism* and *faction* is, there will be *animosities*, which many times rises to a greater height, to *biting and devouring one another*. The *Church* without *order*, is as a *monstrous* body without *shape*, or as the first *Chaos*, without *forme*, a rueful *spectacle*, a burden to it self, and a prey to others. Now *Unity* ever attends *Order*, and these are followed with *meekness* and *tranquillity*, but where *disorder* is,

Gal. 5. 15.  
Monstrum  
horrendum  
informe;  
Æc. Virg.  
Æneid 3.  
Chaos ru-  
dis indige-  
staque mo-  
les. Ovid.  
Met. 1.  
Pythago-  
ras duo su-  
prema prin-



et pia constituit numerorum: finitum alterum, quod est unitas, al-  
 terum infinitum quod est binarius: alterum bonorum, alterum ma-  
 lorum principium. Unitatis vim pariter si aeri inest, bonam  
 temperiem: si aqua, virtutem: si corpori, sanitatem, si civitatibus  
 & familiis, pacem & concordiam praestat, &c. Plac. moral. l. 6.  
 de Homero.

ἀνατα-  
 σιας.

Lyranus,

Hieron.

Tremel.

Tertul.

Oecumen

Estius.

Bib. Reg.

ἡ ἐκκλῆσια

καὶ αἱ ἐκ-  
 κλῆσι-  
 ας αἱ

ἐκκλῆσι-  
 ας αἱ

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there is division, there's confusion,  
 there's dissension, there is tumult,  
 great disturbance, and things turn'd  
 up-side down, for so that word of  
 Saint Paul is by several Authors thus  
 variously renderd: by which we are  
 given to understand the beauty of  
 order and unity, which God in a spe-  
 cial manner is pleas'd to own, as very  
 much conducing to the peace and  
 quietnesse of the Church, without  
 which there is nothing but jarres, and  
 broiles, and rents, heart-burnings,  
 and spleene against one another, to  
 the decay and overthrow of meek-  
 nesse, which by order and unity is  
 brought in, upheld, and maintain'd.  
 But there are not a few that say (for  
 what ends I will not, I cannot say)  
 that

that the best way to peace and quiet-  
ness is to give every man leave to  
follow God as he will. How dangerous  
and destructive this is to Christian  
Religion, let Saint Paul speak for  
us, where there are schisms, (and I mean  
heresies) God in this fashion, another  
in this, and a third in a forme dif-  
ferent from both, where there is  
this diversity of worship, division about  
Discipline, take heed of corruption in  
Doctrine. Heresies are not sent off.

How great an enemy to peace and qui-  
etness, and consequently to weak-  
ness, let experience speak; our ene-  
mies could wish no greater mischief  
amongst us, than to set us at odds,  
where we should be most at one (in  
the worship of God) hoc Ithacus ve-  
lit, in magna mercetur Atrida.

Quoniam rixarum futura sit earum rerum confusio, si prom-  
tius libitum sit, mutare liceat quae ad communem statum perti-  
nent. Chrysost. in Eph. hom. 11.  
lib. 4. cap. 11. par. 31.

Quamo-  
brem qui-  
cunque vel  
sublatam  
discipli-  
nam cupi-  
unt, vel e-  
jus impedi-  
unt restitu-  
tionem, si-  
ve hoc fa-  
ciant data  
opera sive  
per incogi-  
tantiam,  
Ecclesiae  
certe extre-  
mam diffi-  
parationem  
quaerunt;  
quid enim  
futurum est  
ut unicuique  
liceat quod  
libuerit.  
Calv. Inst.  
lib. 4. cap.  
12. para. 1.

In

In the worship of God Liberty  
 may not be granted to men to do  
 what they will, for if it should, what  
 confusion would it bring into the pub-  
 lick worship of God: and God is  
 not the author of confusion, but of  
 peace, as in all the Churches of the  
 Saints. And seeing I am fallen up-  
 on this point, which rightly stated  
 and resolved, would much conduce  
 to the preservation of meeknesse, let  
 it not seeme an impertinent digressi-  
 on if I take leave not largely to dis-  
 scusse upon it, but briefly to touch  
 it.

The Question is not about things  
 that are of absolute necessity, things  
 that are simply good, which may not  
 be omitted; nor simply evil, which  
 by no means may be admitted; for as  
 no man hath liberty to refuse the do-  
 ing of that which is simply good, when  
 it is in his power.

So no man hath power to impose  
 that



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which is *simply evil*, when it is in  
the *worship of God* I be com-  
mended to do that which is *simply evil*,  
I may withdraw my self with mo-  
desty, and make profession, that it is  
better to obey *God* than *man*.

The *Question* then is about things  
of a *middle nature*, such as we call in-  
different, and are left to our *liberty*,  
which *liberty* about things *indifferent*,  
we are wondrous apt to *abuse*; and  
therefore there is required a great  
deal of godly discretion in the use of  
it, which must be with all *sobriety*, and  
without *offence*; not making it an oc-  
casion to the flesh to the breach of  
*Christian charity*, which *Saint Paul*  
forbids.

Gal. 5.13.

Not a cloak of malicioufnesse to  
the contempt of a *lawful authority*,  
which *Saint Peter* dislikes.

1 Pet. 2.16

These *two* in the judgment of these  
great *Apostles* should regulate

our *Christian liberty* about things is different. It is well men know their *liberty*, but not fit alwayes to use it; not at all so be insisted; on to the breach of *Christian charity*, or to the contempt of a *lawful authority*.

The *nature* and *use* of that which is *indifferent*, are two distinct things: It is not the intervening of either of these (*Authority* or *Charity*) that can alter or change the nature of that which is *indifferent*, which stil remains the same in the *judgment* and *conscience*, free and arbitrary: but only determines the use, and so it becomes to that particular (to whom it is so determined) *necessary*.

For that which in it self, and of its own nature was *determinable* to either part, and so left free to the party concern'd to do or not to do it: upon the access of a *moral*, or *legal injunction* (by the rule of *honesty* or *justice* the party concern'd is oblig'd

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to one part, according to the rule, or  
except negative or affirmative.

Let the instance be matter of or-  
der in the external worship of God,  
which order suppose to be reckoned  
amongst things indifferent, and still  
indifferent and undetermined: whilst it  
remains, one may not condemn an-  
other, for using such or such an order;  
nor is the other to be censured for for-  
bearing the use: but deal in meeknesse  
one with another; and every one  
please his neighbour for his good unto  
edification.

but whilst either party will please  
themselves, they provoke one ano-  
ther, and incense one another: they  
judge one another, and despise one an-  
other; and grow so hot that they  
cast off all meeknesse, and burn in an-  
ger, and break out into contention one  
against another.

Herein both parties are too blame;  
the one in finding fault, and being of-  
fended



sended at that which they pretend they can, but soundly cannot prove to be unlawful by the *Word of God*; judging uncharitably of their brethren, censuring them for *superstitions* for doing such things, which upon *false grounds* they condemn as *unlawful*. The misperiwasion of the *lawfulness* of a thing is no obligation to bind to abstain from it.

The *other* when they impose or require the doing of that by others, which as yet remains *undetermined* and are apt to fall foule upon every one that joyns not with them in their *practice* (whereas anothers *practice* about things indifferent cannot *determine me*.)

Seeing there is the same *liberty* left to one to abstain, as there is to the other to *act*, in this case let every man be fully persuaded in his own mind; and let us all behave our selves in all *weaknesse*, with discretion, not unseasonably,

Rom. 14. 5

## The Royal Rabe.

ably, nor disorderly, nor lightly, or  
rashly put it due, but and place, do-  
ing our selves, or pressing others to  
do such actions, which as yet remain  
undisputed, but rather follow af-  
ter the things that make for peace,  
and things wherewith one may edifie  
another, what is to be done be *lawful*  
if there be not in Scripture any com-  
mand, or counsel, or example to con-  
tradike it, (if yet it be not *expedient*)  
it may not be done though *lawful*  
for what is in it self, and in a general  
manner *lawful*, may not be *lawful* (his  
case). For the time, and the place,  
and persons with whom we converse  
doth vary the case much.

Men are not to follow their own  
impetuous wills in doing at all times  
to the utmost of that they may do: a  
discreet Christian will suspend for a  
time the doing of that (which is law-  
ful and allowed, and which he may  
do)

Rom 12

Col 4

20) when it is found to be inconvenient. The publick good should con-  
troul the fancies of a private humour.  
that Christians should be humors.  
Saint Paul dislikes; Christ pleased  
not himself, nor should we, lest we  
be spoken of.

Rom 15.3.

Col. 4.5.

Believers should behave them-  
selves to all towards them which  
are within the house, as they may be won by  
them. But if you are a day, and there-  
fore the Apostle forbids to give any  
offence either to the Jew, or to the  
Gentile, or to the Church of Christ.  
It is to me, and should be to any  
man a thing indifferent whether many  
things be done or not done; provided  
that offence be not given by the doing  
of them to my neighbour, nor excep-  
tion taken for leaving them undone by  
the magistrate.

For as Christian charity forbids a  
man to give just cause of offence to his  
neighbour, which he is bound to do.



So the conscience of his obedience should be a strong restraint from breaking the laws and ordinances of the Magistrate civil or ecclesiastical, who hath power to determine of Christian liberty, and to judge and appoint what orders are most decent in the external worship of God.

In matters of this nature the Church of God according to the example of the Apostles, have ever taken upon them by virtue of that rule prescribed by the Apostle, to command all things to be done decently and in order: and to see that things so commanded be duly observed. For were it left arbitrary to every man to do what himself listeth in the external worship of God; nothing would be more absurd and unreasonable. And if every society of men be distinguished by their several rights and Customs, all being united in one civil policy, for the maintenance

Q

nance

Hoc primum  
habeamus  
si in omni  
hom. n. in  
societate  
necessariam  
esse polit-

am aliquam videmus, quæ ad alendam communem pacem, & retinendam concordiam valeat. In rebus agendis vigere sin- per aliquem ritum, qui non est spiritus publicæ honestatis inter- atq; adeo humanitatis opus. Id in ecclesiis præsertim observa- dum esse, quæ cum bene compositæ sint omnium consuetudine optime sustententur, cum deo sine discordia nulla sunt vitiosa. Calvin. l. b. 4. Inst. cap. 10. par. 27.

ance of their common peace and pre- serving of unity. If in mannaging civil affaires, men ever observe some order, which cannot be avoided & consistting with common honesty and humanity, and every action is naked that is not clad with due circumstan- ces, should we think disorder and confusion to be priviledg'd in the holy congregation, which is not permitted in any civil assembly? Grant this and how deformed will the face of publick Religion appear.

And therefore because amongst men there are such diversity of man-

At quum  
in hominum  
moribus

tanta insit diversitas, tanta in judiciis ingenisque pugna neque polita ullo satis firma est nisi certis legibus constituta: nec sine fatis quadam forma servanda est. Calvin. Inst. l. b. 4. cap. 10. par. 27.

ners,

such variety of minds, and so great repugnancy in their Judgments and dispositions, that no order or discipline can keep them in, that is not backed by some certain laws: nor can any beauty or comeliness appear in the duties of Religion where there is not some set order which is by all inviolably to be observ'd.

In this: Men are not to be left to their own liberty, to do what they think fit, but what the Governors of the Church (licenced by supream Authority) shall ordain as fittest and most convenient.

For as in every Church multitude of insignificant, and unlawful Ceremonies should be declin'd to avoid superstition: so it will be very fit (to avoid confusion and profaneness) a certain and set form should be us'd, unto which all should be bound that by such means Devotion may be excited; and true zeal kindled; when we see



See Hooker  
his Eccle-  
siastical  
Politie.

Quod ad  
perfectam  
vine viven-  
di regulam  
peritnebat,  
id totum  
comp'exus  
est dominus  
l'ge sua,  
&c. C. l'v.  
Inst. lib. 4.  
cap. 10. p. 1-  
rag.

men go about holy duties with that *Gravity, Reverence, Piety and Modesty*, that betokens the Majesty of God, becomes the dignity of Religion, and concurs with the Celestial impressions in the minds of men.

Now for order and decency for ceremonies and circumstances in the publick duties of Religion our Lord *Iesus Christ in his holy Gospel* hath no where prescribed any *Rule*, nor set down any set form, to which he would have all persons at all times to be necessarily bound. For in his divine wisdom he thought fit to set down Fundamental and Essential truths with all things necessary to salvation.

But for external discipline and ceremonies we have nothing from him specified and expres'd: because he foresaw them to be various and changeable according to the exigencies of times and occasions.

What

What he hath set down in general terms we must content our selves with, looking to the practice of *primitive Churches*, and to the example of the *Apostles* and holy *Fathers* with the *Counsels* (*sequentes igitur & nos per omnia sanctorum vestigia*) their example in this case is to be our *Rule*.

It is certain in the general, Saint Paul commands in the first to the *Cor.* cap. 16. at the 14th. verse; and in 14th. Chapter of the same Epistle, at the 40th. verse.

1 Cor. 16.  
14

1 Cor. 14.  
40.

And gives *direction* too about some particulars, in the first to the *Cor.* the 16th. Chapter, at the first verse: and in the 7th. Chapter of the same Epistle, at the 10th. verse; and in the eleventh Chapter of the same Epistle, and in some other places; But not he nor any of the rest; have taken upon them to set down any *form of publick worship*

1 Cor. 16. 1.

1 Cor. 7.

1 Cor. 11.

which should perpetually bind all persons. Nor do we find any one of the *Apostles* in this case peremptorily to command any thing. Indeed we have Saint *Paul* about things indifferent, giving his advice, and speaking by way of *Counsel*, not *Command*.

But neither *Christ*, nor *He*, nor any of the *Apostles* have peremptorily determined any thing about this matter; Nor prescribed any particular *Rule*, which all men are inviolably to observe, they have only laid down some *general Rules*, according to which the *Governors of the Church* are to resolve particulars, whose discretion with *Christian charity*, is the best Interpreter of those *general Rules* which in the particular circumstances of Gods *publick worship* are to be followed. Now then for the manner of Gods outward worship, we are to take our *directions* from the *Governors*



ness of the Church, whose constitutions and ordinances are to be obeyed, not as necessary to salvation, but accidental, containing not the substance of Religion, but matter of circumstance only; comely and convenient, not necessary; and though not necessary yet useful: for all are to use them: though all do not need them: and even those that need them not, by the Rule of Charity, and common bond of obedience, are necessarily to use them.

It matters not greatly what some contentious persons alledge: every man knows how easie it is for such as are given to quarrel, to cavil at a Ceremony. Saint Paul would have such that single out themselves, to be noted and avoided. For if every fancy should be followed, we should be led into strange mazes.

In the body natural if any vicious humours be obnoxious to the health

*Quibus  
tamen non  
indigemus  
omnes ta-  
men omnes  
utimur quia  
alii aliis  
ad foven-  
dam inter  
nos chari-  
tatem, &c.  
Calv. lib. 4.  
Inst. cap. 10  
parag. 31.*

of it, a care is taken that by fitting medicines they be expel'd: so in the mystical body, when any humourists disturb the peace and quiet of it, a timely course is to be taken for the suppressing of them.

The weak are to be borne with till they may be better informed: but no way to be given to the wilful: Schismatics like Sathan seem modest in their beginnings, and content with a little, but yielding to them in a little, doth encourage them to ask a great deal, (as the Proverb is) (give them an inch and they will take an ell) for where impudence meets with a yielding nature it knows no mean; like the waters of the sanctuary, they rise & grow upon you unmeasurably. First shallow to the Anles; straight to the knees: anon to the loines, and at last to a River that could not be passed over.

So let them have their will with the

Ezek. 47.  
Verse 3, 4,  
5.

the discipline and they will venture upon the doctrine, and if they can cry down the Ceremonies, have at the Sacraments: for contentious spirits know not where to rest, till they have ruined all.

I will say no more at present to this purpose, but only this: that no Church at any time could ever frame a discipline so exact, nor ordain Ceremonies so innocent, comely and useful that could please all. True it is, good men and godly Christians will be pleased so long as they see no hurt. But Charity (you say) seeks to satisfy all: It doth so! Nevertheless if men will not hearken to reason; nor be satisfied with that which men of great wisdom and holiness, upon grave advice, and mature deliberation, (following the steps of the blessed Apostles, and warranted by the examples of the ancient Fathers, and continual practice of all precedent

(ages

*Quando  
nunquam  
futurum est  
ut omnibus  
idem pla-  
ceat, &c.  
Calv. Inst.  
lib. 4. c. 10  
parag. 31.*

*Respice tot  
doctos vi-  
ros, & con-  
sidera qua-  
le sit his a-  
liud dice-  
re erroris  
verecundi-  
am formi-  
dare. Cal-  
siod. lib. 5.  
ep. 3.*



ages.) have according to the general Rule of Gods word determined. If men will be froward, and peevish, and wise beyond that which is meet. If they will take upon them to see better and further than others, then all that have been before them: how God will approve their presumption I know not.

*Quod si quis obstre-*  
*pat & plus*  
*sapere hic*  
*velit quam*  
*oportet, vi-*  
*derit ipse*  
*qua morosi-*

*zatem suam ratione Dominus approbet: nobis tamen istud Pauli satisfacere debet, nos contendendi morem non habere, &c. Calv. in 1. lib. 4. cap. 11. parag. 31.*

Sure I am, their contention, all good Christian men, and all true Christian Churches do dislike. (so S. Paul) If any man list to be contentious we have no such custome, neither the Churches of God. The Customes of the Church that consist with decency, order and edification are to be observ'd without scruple or contention.

1 Cor. 11.  
16.

Some are so scrupulous, nice and nainard, peevish and unsatisfied, that they

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they are ever whining, they are never pleas'd or content with any order, they question all, doubt of all, search for a knot in a rush, and dare not go over a straw if it lie in their way, for fear of breaking their shins.

Others are contentious about all Church orders, censuring all harmless Ceremonies for superstitious, Popish, Antichristian, Idolatrous, they clamour against them, railing and reviling; although they have all the qualifications requirable in Ceremonies, lawful and laudable, that is to say,

In number few: In substance graves: In choice discreet: In sight comely: In observation easie: In signification proper and correspondent: Which Cere-

monies numero paucissimis, significatione præstantissimis, observatione facilissimis novus populus societatem colligavit. Ep. 18. ad Ianuari-um.

Quod neque contra fidem, neque contra bonos mores injungitur observandum. Aug. ep. 118. cap. 2. Calv. ep. ad protectorem Angliæ 37. Quod ad formulam precum & Rituum Ecclesiasticorum valde probe, ut certa illa exeat a qua pastores in sua functione discedere

Superioribus  
versam for-  
titudinem in-  
cedere. Cal-  
v. lib. 3.  
c. 10. par. 7.

Proinde  
modus ut  
retineatur,  
illam in  
numero  
paucitatem  
in observa-  
tione faci-  
litatem: in  
significari-  
one digni-  
tatem, &c.  
Calv. Inſt.  
lib. 4. cap.  
23. par. 14.  
Dominus no-  
ster Christus  
Sacramen-

descendere non liceat. Calv. ibid. Calvin. ep. 200. Anglis. Francofordienf.

*Legitima Ceremonia Senatu Ecclesiastico instituta, &c.* Ergo non per se, tamen lege charitatis obfervanda sunt, adeo ut qui eas contemnunt, & contumaciter cum scandalo negligunt sit reus violati ordinis & rupti charitatis vinculi coram Deo Bucan. loc. Com. 33. de libertate Christiana. Sect. 15.

Zanchius de externo cultu quæst. 4.

Pet. Martyr. in ep. ad Hooperum.

In descriptione communionis & quotidianarum precum nihil in deo in libro esse descriptum quod non sit ex divinis literis desumptum, si non ad verbum ut Psalmi & lectiones tamen sensu ut Callestæ Bucer. ep. Scrip. Anglic. cap. 1. pag. 456. Religione igitur summa retinenda erit, & vindicanda hæc Ceremonia. Idem ibid. Ceremonia sunt externa humane infirmitatis rudimenta. Calv. Inst. lib. 4. cap. 10. parag. 31. Talibus adminiculis ad pietatem excitemur. Calv. Inst. lib. 4. cap. 10. parag. 28. Omnia non eximæ illis esse sentio hoc genus Adminiculi. Ibid. par. 24. Sunt quidem & nobis hodie externa quedam pietatis exercitia, quibus ruditas nostra indiget. Calv. in Joh. ver. 4. Vide Calv. in epist. 379. Adiophora quando præcipiuntur sunt quodam modo necessaria, the Princes imposition and Churches determination doth cause a kind of necessity. Beza Ep. 24.

David Paræus in Rom. 14. 15. \* Melanc. loc. com. de libertate Christiana. Libera est Ecclesia vel retinere hoc genus traditionum, vel abrogare & quicquid communi consensu in hoc genere statuit Ecclesia, & piorum doctorum auctoritas, in eo non est pertinaciter resistendum, sic bona conscientia retinemus in ecclesia certos ritus ex veteribus, &c. qui vero simpliciter omnia putant abolenda esse quæ accepimus, non solum per se impia, verum etiam indifferentia, & per se non mala, cum possint retineri sine peccato, in bono usu & non violata charitate Ecclesie consentientis: si nihil sunt meliores, quam illi qui affingunt necessitatem in hoc genere traditionum servando: sicut enim illi qui contendunt huiusmodi



infiniti tradiciones necessario servandas esse, constringunt conscientias & tollunt libertatem Christianam, ita & isti qui affingunt necessitatem in iisdem traditionibus abolendis, in eodem sunt vitio; & inimici libertatis Christiana sine qua salvari nemo potest.

(Melancthon hath excellently written to this purpose in his Common Place of Ceremonies, where he advises Juniors to beware that they be not Phanaticks, &c.)

Steckelius Annot. in loc. com. Mel. de Liber. Chris. pag. 325 prope finem.

monies so composed to decency order and edification, have the approbation of the most eminent reformed Divines that live beyond the seas, as Calvin, Beza, Bucer, Melancthon, Steckelius, Peter Martyr, Zanchius, Bucanus, Paraus, and others.

By which it appears what little reason there is; there should be such swelling against the practice and use of things indifferent, (the observation of order and decency in the worship of God.) Whereas in all things, order and decency is commendable: it comes from God, is seene in every Creature. Look on Heaven and Earth, we see comeliness in their fabrick; order in their

their site, beauty in all: without  
which the World were *Tobu* and  
*Bohu*.

How much more excellent is it  
in the Church, which is the *School*  
of comelinessse and of order, and is a  
name not of Seperation and division,  
but of concord and union: the Church  
is compac'd to a well-ordered Army,  
now an Army of all Assemblies can  
least bear Disorder, disorder it, and  
ruine it: by which is intimated un-  
to us, the necessity of order in the  
Church.

What a monster will a Christian  
assembly be, without order, let Saint  
Bernard speak: not a people, but a  
rabble, a Babel, not Jerusalem; not a  
place of peace and order, but confu-  
sion.

\* Da unum,  
& populus  
est, tolle u-  
num & tur-  
ba est Eras.

Paraphr. in Acts 1 ubi sin. fœdere pacis, sine observan. a legis  
sine Discipline & Regimin. accephata multitudo congregata fue-  
rit, non populus sed turba vocatur; non est civitas sed confusio;  
Babylonem exhibet, & Hierusalem nihil habet. Bern. in Ded.  
Eccl. Serm. 4. col. 2. pag. 349. D.

# The Royal Robe.

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The Church, I have told you, is compar'd to a body; a body consists of many Members or limbs, these by nerves or sinews and joynts are knit together, are acted and moved.

\* Calvin tells us, the nerves or sinews of this mystical body are Discipline.

\* Quam-  
admodum  
salvifica  
Christi Do-  
ctrina a-  
nima est

*Ecclesia, ita illic disciplina pro nervis est, qua fit ut membra cor-  
poris suo quodque loco inter se cohaereant. Calv. Instit. lib. 4. cap.*

Saint Paul saith the joynts are order and unity.

Eph. 4. 16.  
Col. 2. 19.

If the sinewys be broken, or if there be a Contortion, a Contraction or Convulsion of them; a Luxation (salutio continui) a dislocation of the Joynts, by which the parts of the body are kept and held in their Contiguity and continuity; though the body may live, it is depriv'd of action and motion: at least its motion is both uncomely and painfull. Thus Schisme and Division puts



puts the body out of frame, out of  
*Joyn* (so Saint Paul implies) when  
 noting the *Schismes* in the Church of  
*Corinth*, he declares they were *disjoyn-*  
*ted*: exhorting them to beset again or  
 perfectly *joyn'd* together, for so the  
 word imports. To take *Unity* and or-  
 der from the Church, is as much as to  
 take *sinews* and *joynts* from the body,  
 by which it is renderd incapable of  
*action*, unable and unfit for *motion*; no  
 limbe is able to help it selfe, or to be  
 usefull or serviceable to the body, but  
 is a trouble and grief to it selfe, a  
 vexation and torment to the whole  
 body.

This is the present state of this  
 Church, it is quite out of frame, mise-  
 rably *disjoyned*, disordered; distracted  
 and dismembered, torn into pitiful  
*rents* and *Schisms* and *factions*, how  
 bitterly and latyrically doth one in-  
 veigh against another, what rude  
*contentions* and uncivil *contestations*:  
 how

καταμετρε-  
 τει, Gal. 6.1  
 ἡτις ἐστὶ κα-  
 τὰ τὸν κοινὸν  
 1 Cor. 1.  
 10.  
 Sancta ec-  
 clesia sic  
 consistit in  
 unitate si-  
 debum, si-  
 cut corpus  
 nostrum u-  
 nitum est  
 compage  
 membro-  
 rum. Greg.  
 Moral. lib.  
 19, cap. 14.

how stout and stiffe one against another, how is *discipline* and *order* neglected and vilified by every selfe-wild peevish silly creature who yet hath *spene* enough to disturb our *peace* and disorder our *unity*. It is with this Church as the Psalmist complaines it was with the Church of the *Jewes*; read *Psalm*. 90. 1. 2, 3. and as the *Apostle* affirms it was with the Church of *Corinth*. Read. 1 Cor. 1. 21. and. 1 Cor. 11. 18. miserably torne into peices: & no mervail! when there are so many *wolves* to scatter the *floske*. But let us be followers of that our good *shepherd*, whom God set up to gather together in one, the children of God that were scattered abroad: there is no better way in the world to settle us in peace, and quietnes, that we may live meekly and lovingly one with another then to labour for unity. *Unity* of order aswel as faith.

John 11.  
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Secondly, as these are the things

R

that

that we must labour for that we may have *meeknesse*; so other things there are we must beware of, or else we cannot have it: of the which the first is *pride*.

Beware of *Pride*, it is a great enemy to *meeknesse*; if you would know from what corrupt root *Contentions* spring, Saint James will resolve you; even from your *lusts*, and whereas there is among you *envyings*, and *strife*, and *divisions*,  
 James 4.1  
 1 Cor. 3. 3 are ye not carnal, and walk as men?  
 Prov. 13. 10 and only by *pride* cometh contention,  
 10. saith Solomon.

For when men think too highly of themselves, better than others do, or than is reason any should do, undervaluing and accounting too meanly of others; hence arises great heart-burnings, grudgings and murmurings amongst men, which many times like a concealed fire, breaks forth into such a flame that consumes



*James* all about it. One man is *worthier*, another man is *holier*, a third is *wiser*; such they know they are, and such they must be accounted, any the least *abatement* in point of *reputation*, is harsh and unpleasing. *Diotrephes* must have the preheminance, he must be honoured before the *people*, and if the *people* will not do it, he is lifted up in his own conceit, like *Simon Magus*, giving out himself is some great one.

3 John. 9.

Acts 8. 9.

It is not *the truth*, but their *reputation* they labour to maintain, and when they *erre*, they think it a *disparagement* to confesse their *error*, and therefore put themselves to *poor shifts* to maintain it. I will not say but some of these men that think so well of themselves, had some cause so to do, could they have kept themselves within *measure*, but they must *conjure up un-*

ruly spirits, who taken with their parts, and for worser ends, help to maintain the *faction*, cry up their *Leaders*, who gotten into the midst of a *crowd*, the silly people that are carried away with *Hobubs*, (like cattel that follow the steps of those that go before them) for companies sake will bustle, and busie themselves to do they know not, they care not what.

1 Tim. 6.  
10.

Secondly, beware of *covetousnesse*, another enemy to *meeknesse*, the *love of money* is the root of all *evil*; this is a *furious lust*, and where it is obeyed, it *rages*, *robs* and deprives a man of all *quiet*.

2 Tim. 6.  
4, 5.

What *quarrels* have been raised in *Church* and *State* about this *golden Ball*? From whence comes *envie*, *strife*, *railings*, *evil surmings*, *perverse disputings* of men of corrupt minds, and destitute of the truth? From whence all this *unquiet*

unquiet? but from this Satanical delusion (*that Gaine is godliness.*) It is evident, and he that will not shut his eyes must see it; That the greedy desire of the Churches means, hath created unto her, her greatest troubles. What scuffling is there to keep by greedy dogges that can never have enough, looking to their own way, every one for his gain from his quarter; not caring what becomes of Church or State, so they may thrive, tumble all into a confusion, what care they.

Isa 56.11.

What scratching to get that morsel that must again be vomited up? How many men have been ruin'd for no other cause, but that they had somewhat to lose; somewhat that might stop the mouths of devouring harpies? he that is greedy of gain (*saith Solomon*) troubles his own house; but if he be a man in

Prov. 23.8  
Interdum  
fortuna pro  
culpa est.  
Sen. de  
Clem. lib.  
1. cap. 2.



place and power, he troubles a whole Kingdom. He that hasteth to be *rich*, cannot be *innocent*; when mens *desires* are too immoderate, and too eagerly set upon the *world*; how unquiet are they in themselves, and what troubles do they bring upon others; so, if you would have *meeknesse*, beware of *coveteousnesse*.

Thirdly, Beware of *envie* and *malice*, for these are great enemies to *meeknesse*, where these are, there can be no *quiet*, every one will be *some body*; and he that hath no *sufficiencie* to raise himself will make a *ladder* of any *mischief*. Who can stand before *Envie*? (saith Solomon) *Abel* could not, nor *Joseph*, nor *David*, *Moses* and *Aaron* must be brought down, though the *Conspirators* sinke to *hell*. What supplanting and undermining, like *Lisander* peeing out the *Lions skin* with the *Foxes tail*; what *malicious* and *envious* men

men cannot do by force, they will attempt by fraud. What strong oppositions, what deadly contestations these devilish lusts have rais'd? let *Athanasius* speak, what slanders, calumnies, and odious aspersions have men thrown upon their competitors; & si non aliqua nocuisset mortuus esset, Envie and Malice will take Hell for mischievous devises; and such is the nature of these passions, whilst they vex others, they torment themselves. Beware of Malice and Envie a third enemy to Meekness.

*Invidia Sirculi non invenerunt Tyranni Majus tormentum.*

Fourthly, Beware of Ignorance, it is a blind enemy; but a bold one, stubborn, rude, boisterous, an untractable and unteachable humour, especially if it be affected: When a wiseman (saith Solomon) contendeth with a foolish man, whether he rage or laugh; there is no rest. Let a beare robb'd of her whelps meet a man, rather than a foole in his

his folly. Bray a foole in a mortar, use all means, do what you can, say what you will, *He will be, He still.*

But such as are not wilfully ignorant, but ignorant through weakness, time and experience may work them to a better temper; if they have erred, their error discovered must be retracted; if they have gone astray, they must yield themselves to be reduc'd. If God do open their eyes, whereas they were blind, let them not be shut against the known truth. Frowardnesse, backwardnesse, pettish, and peevishnesse, are the individual companions of ignorance; it is troublesome to deale with, wherefore if thou wouldest retain meeknesse, beware of ignorance.

Fifthly, Beware of suspicion, an enemy also to meeknesse.

Men that are conscious to themselves

Pro. 17. 12

Pro. 27. 22

Cuiusvis est

hominis er-

ra exultius

nisi iustificen-

tis perse-

verare in

errore. Ci-

ro Phil. 12

Est enim

humana in

peccatis, sed

belluinum

in errore

persevera-

re. Cicero.

Orat. in

Valinium.



selves of any *naughtiness*, upon any occasion are apt to judge others as *naught* as themselves, especially if they shall perceive *worth* in a person they hate, they will labour to *eclipse* it all they can: will greedily entertain any *suspicion*, and cunningly foment the same: what will they not *do* that are *base*, that others may be *thought* as *base* as they; they'll lie, and slander, and say and do any thing to bring into an *odium* the man they hate.

To let go *particulars*, this cursed humour, what *mischief* hath it not done? what *jealousies* have been raised by the wicked *fomentors* of our unnatural distractions? which set on work by the *Devil*, what have they not devised to blast and blurre the persons to whom they stand ill-affected?

This is the *Canker* of the soul that eats into it, and will eat out all  
*grace*

*grace and goodnesse.* It is not *goodnesse* nor *innocencie* that can privilege a man from *suspition*: yea, the *better* and more *innocent* a man is, the more he shall be suspected of wicked men, who if by all their prying they cannot find him faulty, they will be sure by their wicked and false imputations to make him seem so.

A *good disposition* will be ever ready to give a *good construction*, but hatred doth hatch Cockatrice eggs, and what prodigious monsters hath it not brought forth? whereas they that have the *fear of God*, will not rashly judge others; but what doth not *malice* and *spight* utter against the most *innocent*: the man is *faultless*, but they are *self-will'd*, nor is *innocence* a shelter against *evil-tongues*, *malice* never regards how true any accusation is, but how *spightful*.

Sixthly,

Sixthly, Beware of *Novelty* and *Lenity*, great enemies to *meeknesse*; It is a disease that many are sick of our *Epidemical disease*; we are naturally *unconstant* and long for *Novelties*, which no sooner had and enjoy'd, but we grow weary of them, and are only constant in *unconstancie*; that which pleases *to day*, *to morrow* is cast aside, and after some *certain dayes*, with great content resum'd, which yet in the midst of the delight it brings, and in its best liking is *losh'd*.

Look upon *Reuben*, unstable as as water (and read his doome) *he shall not excel*. Wavering men like waves of the sea, whom every *blast of vaine doctrine* doth trosse up and down (*weak as water*) restless as wind, no man knows where to have them, altering their opinion (I had almost said Religion) as the Almanack doth the Dominical-letter every

*Quod voluit speravit repetit quod nuper omisit. Horat. Inconstantia fastidit amicos.*

*Plut. Mor. Aliud stans aliud sedens cogitat. Salust. Orat. in Cicer.*

*Gen. 49. 9. James 1. 6*



Chameleon  
mutare to-  
tus nec ali-  
ud valet,  
nam, cum  
illi coloris  
proprietate  
una sit,  
quid ac-  
cessit inde  
suffunditur  
Terribilis  
Pallio, c. 3.  
Chameleon  
colorem red-  
dit semper  
quodcumque  
proxime ar-  
tigit inde  
est Rubrum  
candidum-  
que. Plin.  
natural.  
hist. l. 8. c.  
33. de Cha-  
meleone.

every year; we know what they believe this year, we know not what they will believe the next. Let but an *African* gale blow, sounding some *novelty*, and how quickly are they *puffed up*! The *frothy* agitations of unquiet heads, and windy inventions of unsettled brains do carry them up and down as they please; these mens persons they have in admiration, violently contending for them, and are refractory, obstinate, perverse and wilful; and like children, at the sight of some new toy, let go all the *gemgays* in their hands, and there is no quiet untill they be filled with it.

Yea, some like the *Camelion* (which turns it self into every colour he cleaves unto, save red and white) will be any thing but just and innocent.

And would you think it? there are

## The Royal Robe.

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are that would do by their *Religion* as they do by their *clothes*, change the *fashion* every summer. Not unlike the *Hyana* that changes his *sex* every year.

Oh how good were it could we shake off our *Novelties*, and follow the *Rules* of reverend, learned, wise, godly and innocent *Antiquity*, that we would not too much doat on the *degenerate child* of our own *fancie*, but modestly submit our selves to *better and abler judgments*, which until we can do, we can never live in *quiet*.

The enemies of *meekness* (you have heard) are *Pride*, *Covetousness*, *Envie*, *Malice*, *Ignorance*, *Suspition* and *Levity*, which (if we would have *Meekness*) we must beware of, for these wonderfully *disturb* the heart, and marvellously fill it with *perturbations*. How quickly doth *passion* overcome us? how *stiffe*

*Hyana, si  
annalis est,  
marem &  
feminam  
alternat.  
Tert. lib. de  
Pallio. c. 3.  
Bonum est  
patribus o-  
bedire, &  
detrabere  
proprias  
novitates  
Justinian.  
ep. Siciliae  
ad Petrum  
Antioch.  
in Concil.  
Constanti-  
poli. 2.*

*stiffe* are our wills? and how rest-  
lesse and *unquiet* our *affections*? which  
would not be, would we *put on Meek-*  
*nesse*.

We should therefore labour for  
*Charity, unity, humility; and a good*  
*Conscience*, that we may get this  
*Royal robe* and wear it, to the *Glo-*  
*rie of God and honour of our Christian*  
*profession*.

That so ! *God* may *own* us and ac-  
cept us, and *make good* his precious  
*word* unto us.

*To guide us in judgment.*

*To teach us his way.*

*To beautifie us with salvation.*

*For he will save all the meek upon*  
*earth.*

*Crowning their dayes with peace*  
*here, and with eternal blessednesse here-*  
*after.* *A M E N.*



**FINIS.**



